WORLD CALL

June 1932

Price 15¢

Pictures I Remember

By

AMBRA H. HURT

Mondombe, Africa

I remember—A day when the white paths shimmer and glare back at the brazen bowl of the sky, when not a tree murmurs of a cooling breeze, but drops limp and lifeless in the heat of noonday. From the nearby village comes the insistant throb of wooden drums, dull and never ending. A great man has died and all of his tribe are assembled to escort his spirit to the entrance of that fearful realm of departed souls. Piles of baskets and mats, knives and spears, implements of warfare and the chase, are all in readiness; goats and dogs, slain by the knife of the witch doctor and left weltering in their own blood in the merciless sun, await the mystical hour of darkness when they shall be demanded for the journey into the unknown. Shining, oiled bodies twisting and writhing in the death dance, the reek of blood and sweating bodies, the laughter of playing children, the wailing of the women, and the constant beat-beat of the drum dominating all, are a part of a picture that I see plainly even long after.

I remember—A night whose blackness is rent by blinding flashes of flame; a world shaking and vibrating to rolls of thunder and the crashing of torrents of rain. Out of the night and the storm come the tramping of many feet and they carry on to my veranda a young man whose distorted face and limbs show something of his agony. The tawny skin is ashen gray and the glazed eyes stare in fright as his huge frame is torn by a fresh spasm. A draught to drive out an evil spirit has only resulted in calling down the fury of a multitude of demons! Poison undoubtedly—but of what sort? Frenziedly I think over all I have ever heard or read of antidotes for poison and with despairing haste try one after another, hoping against odds to stumble upon the right thing. After a while he seems better and they bear him away, their splashing footsteps muffled by the still falling rain—away into the night that is only less dark than the ignorance and superstition which fills their lives.

I remember—A morning when the white light of the rising sun reveals a new heaven and a new earth; a morning when old things have passed away from a fairy world, glittering and sparkling with pearls and diamonds of the early dew, a world musical with the drip of water from new-washed leaves. Around the bend of the river, side by side, and as lightly as leaves in autumn, come floating brown canoes. The husky sweet voices of African singers add charm to the quiet day. Christians returning home after trips of teaching and telling again and again that marvelous old story of love which is ever new. Not so long ago the sun shone upon war canoes and flashing spears and these same river banks echoed to murderous cries! Truly old things have passed away and all things have become new, and the glory of the shining morn is symbolic of the peace that reigns and prophetic of the brighter light which will shine at noon.

I remember—An evening when the sky is splashed with gold and glowing purple, with rose and shaded mauve in a perfect symphony of color which is only slightly subdued in the mirror of the river. Under the cathedral arch of stately palms seated in a semicircle upon the gleaming sand, whose surface is patterned by lacy shadows, are a group of brown children of the forest. Their eyes are upon the teacher from whose hands they are receiving the sacred emblems of the sacrament and upon each face is the reflection of that light never seen upon land or sea. As the shadows deepen and the whispering of the river is heard more plainly through the solemn hush of the evening, almost one sees the kindly presence and hears the sweet voice that taught so often beside the murmuring sea, "Come unto me; and whosoever will may come; I am the resurrection, and the life."

WORLD CALL

TO INFORM THOSE WHO ARE INTERESTED: TO INTEREST THOSE WHO OUGHT TO BE INFORMED

Volume XIV — *JUNE, 1932* — *Number 6*

CONTENTS

Editorials

"Let Not Your Heart Be Troubled" - - - - - 3
Our New Editor - - - - - - - - - - - - - 4
Cupid Wins Again - - - - - - - - - - - - 4
Beer, the Cure-All - - - - - - - - - - - - 4
Negroes Draw the Color Line - - - - - - - - 4
Heralding the Dawn of Native Leadership - - - - 5
The Chinese Church in Wartime *by O. J. Goulter* - - 9
"Hold the Line!" *by S. J. Corey* - - - - - - - 10
The Financial Situation *by C. O. Hawley* - - - - - 11
The Lesson of C. S. Medbury *by George A. Campbell* - - 12
Children's Day (poem) - - - - - - - - - - - 14
Appraising the Minister's Wife *by Eva R. Baird* - - - 15
The Man Who Sees Stars *by Kenneth B. Bowen* - - - 17
Up River to Paraguay *by Marie Irene Orvis* - - - - - 19
The House of the Interpreter (*letter to a pastor*) - - - 21
Listening In on the World *by James A. Crain* - - - - 22
Teaching the Chinese How to Live *by Grace Corpron* - - 23
With Mrs. Muckley in China - - - - - - - - - 24
As It Is Done in Wema *by Mr. and Mrs. Percy D. Snipes* - 25
Mightier Than the Noise of Many Waters *by Mrs. Claude E. Jones* - - - - - - - - - - - - - - - 26
By-Paths of Service *by Edna Whipple Gish* - - - - - 27
Depression and the Lepers of Paraguay *by Malcolm Norment* - - - - - - - - - - - - - - - - - 28
Romance of India *by Mildred P. Reynolds* - - - - - - 29
In School and Hospital *by Wenona Wilkinson* - - - - 29
A Study in Contrasts *by Mrs. T. N. Hill* - - - - - 30
An Apayao Woman and Her Relation to Her Husband *by Canuto Batoon* - - - - - - - - - - - 30
Station UCMS Broadcasting - - - - - - - - - 31
Board of Education Notes - - - - - - - - - - 32
What, Where, When and How - - - - - - - - 34
Woman's Organizations' Own Section - - - - - - 35
Missionary Society Programs - - - - - - - - - 36
Devotional Study - - - - - - - - - - - - - 38
Echoes From Everywhere - - - - - - - - - - 38
In Memoriam - - - - - - - - - - - - - - - 39
Hidden Answers - - - - - - - - - - - - - - 39
Visiting the Outstations *by Wilhelma Jaggard* - - - - 40
Did You Know That - - - - - - - - - - - - 42
From the India Mission *by W. B. Alexander* - - - - 43
The Book - - - - - - - - - - - - - - - - 43
Helps for Leaders of Juniors - - - - - - - - - 44
Receipts - - - - - - - - - - - - - - - - - 47
Missionary Register - - - - - - - - - - - - - 47

International Magazine for Disciples of Christ

Published Monthly by

United Christian Missionary Society
Board of Education
Board of Temperance and Social Welfare

Through

The World Call Publication Committee

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Subscription price $1.50 per year net in advance; 15 cents per copy.

Copyright, 1932, by United Christian Missionary Society.

Published monthly at Beaumont and Pine Streets, St. Louis, Missouri, for the United Christian Missionary Society, Indianapolis, Indiana.

Entered as second-class matter at the post office at St. Louis, Missouri, under the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 412, Act of February 28, 1925, authorized December 31, 1925.

Notices concerning change of address should be mailed to World Call, Missions Building, Indianapolis, Ind.

Who's Who in This Issue

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The First Page

OUR cover is peculiarly appropriate for this Children's Day Number as the eyes of the world are turned toward China and her future these days, and the attention of church people, particularly, will be focused upon it next fall as it becomes the topic for discussion of mission study groups.

MANY of our readers will remember Mrs. Eva Raw Baird who served as a missionary in China of Disciples of Christ many years ago. She is now living in the state of Washington where her husband, George B. Baird, is pastor of a Congregational church. We are indebted to *The Congregationalist* for the courtesy of reprinting her delightful appraisal of the minister's wife (page 15).

A SENSE of personal loss pervaded the WORLD CALL office when news of C. S. Medbury's sudden death became known. Members of the staff had felt very close to him in many ways. He was one of our "beloveds" because we have seen him write his name as one who loved his fellow-man.

In all of Dr. Medbury's outpouring of service to our brotherhood life, his influence on young life shines for us with peculiar brilliance. During his pastorate at Angola, Indiana, the fervor of his missionary enthusiasm sent scores of young people into world service, many of whom are among our national leaders today. Two of these, Miss Bertha Clawson of Japan and Miss Zonetta Vance of India, have given a combined service of over sixty years to the foreign mission field. This contagion of spirit he carried among the Drake students at Des Moines, and countless men and women in Christian service today bear testimony to his influence.

His death on April 24 occurred just as our May issue was coming from press. Although we realized it would be a full month before we could appear with an appreciation of him, our first thought was to carry brief tributes from representatives of his varied official connections. It seems, however, that practically all of our church papers had the same idea, so since reading the flood of eulogies and tributes that have filled the papers coming to our desk, we decided, rather than simply repeat what has been said already so many times and so well, to emphasize instead the *lesson* of his life, a life, indeed, that is one of the greatest sermons our brotherhood has ever had. George A. Campbell has done this for us with a master pen on page 12.

THE trip to Paraguay which we take with Mary Irene Orvis this month on page 19 not only will delight those who roam the world in fancy but will be of practical help to those attending the World Sunday School Convention in Rio de Janeiro in July who want to take an interesting side trip. The business details of such a trip were given by Hugh J. Williams in our April number, and the poetic touch which Miss Orvis supplies now will prove an added incentive to visit this fascinating field. The missionaries on the station write us that not only is the latchstring out but the doors are already wide open in welcome to all visitors.

THE development of native leadership on our foreign fields is happily noted this month (pages 5-9) and we rejoice with those who have labored across the years to bring to fruition the seeds of the early plantings. However, it should be kept in mind that splendid as are the promises of native leadership, the task of the missionary is far from completed. The gigantic undertaking of Christianizing the world cannot yet be left to "babes in the church." The storms and winds that will beat upon them must be tempered by the sheltering counsel and protecting guidance of tried soldiers of the cross. There is much work still for the missionary to do, but it is encouraging to see visible evidence that the work of the past has not been in vain.

THE word concerning "Father" Iden on page 17 is spoken in season as the work of this great leader of young men at the University of Michigan comes to a close in June. Mr. Bowen is particularly well qualified to voice the sentiments of the thousands of young men whose lives "Father" Iden has touched, as he served with him side by side for several years as pastor of the Ann Arbor Church. It is Mr. Bowen's own little girl whom he mentions as the child named "Betsy Iden."

BOTH bouquets and brickbats often come flying our way but it is seldom that both are done up in the same parcel. A recent letter from California Christian College, one of our "steadiest" advertisers, announcing that it was discontinuing its advertisement due to hard times, looked and felt like a pretty severe brick until we came across the closing word which we appreciate, especially because it is not flattery but simple statement of fact. "During the two years and four months that we have been advertising in WORLD CALL," the letter ran, "we have received inquiries from every part of the United States and several foreign countries. We believe WORLD CALL to be an excellent medium for advertising the Christian college, and would not think of dropping our ad unless compelled to do so."

WORLD CALL

VOLUME XIV JUNE, 1932 NUMBER 6

"Let Not Your Heart Be Troubled"

WITH troubled spirits we approach the end of our missionary year on June 30. The receipts to all our brotherhood work are seriously short, and while there is hope that they will sufficiently rally in the closing months of the year to enable our national boards to balance their budgets, the situation is extremely serious. Local churches are practically all struggling against terrific odds, and everywhere there is grave apprehension for the future.

It was for such an hour as this that Jesus must have said, "Let not your heart be troubled." For the picture is not wholly dark. It is shot through with flashes of heroic living and giving that throw illumination for our souls on another side of the picture. We are witnessing demonstrations of heroism and sacrifice that will shine in the memory of men long after the trials and troubles of the night through which we are passing have faded with the dawning of the day.

The call has gone out to all men and women who call themselves Christians to stand up and be counted, and between the rows of figures on the financial reports which we deplore, those with eyes to see can discern a long, strong line of people who are answering. They represent those things that shall never pass away. It is such knowledge as this that should bring us comfort. The work of our hands may have to be seriously adjusted and the machinery which runs it greatly altered, but our faith in humanity remains unshaken and our confidence in the reality of the eternal verities is stronger than ever.

Psychologists say today that the four most universal desires of men are security, recognition, adventure into new experiences, and the need of the sense of usefulness. Our task as a great brotherhood is rooted in these four elemental desires. A great preacher said recently that the early Christians were off on a new experience, patriots not for the status quo today but for the coming world of tomorrow. They had the security of a great faith behind them, the lure of a worth-while adventure ahead of them, and the consciousness of a useful service within them.

While these basic desires of humanity remain, the kind of Christianity which the early Christians established and which we are struggling to take to the uttermost parts of the world today, will last. The work of Jesus Christ is invincible. Let not your heart be troubled.

Our New Editor

FOLLOWING her marriage last November, Mrs. Bess White Bunch, editor of WORLD CALL, expressed to the publication committee that it was not her desire to continue indefinitely as editor of WORLD CALL but that she would be willing to remain at least until the end of the missionary year, June 30. Reluctantly the committee accepted her decision and the past several months have been devoted to the important task of selecting her successor. After considering a number of persons, both men and women, Harold E. Fey has been called as editor and chief-of-staff to take office July 1, 1932.

Mr. Fey is a graduate of Cotner and took his B.D. degree in Yale. For a time he served as assistant pastor in the First Christian Church, Lincoln, Nebraska, and later was minister of the church at Hastings, Nebraska. He then went as a missionary under the United Society to serve in the Philippine Islands, to which field he gave three years of valuable service. Mr. Fey's chief work in the Philippines was teaching sociology in the Union Theological Seminary at Manila. During the past year he has been the lecturer in rural sociology in the University of the Philippines, and a director of the Philippine Academy of Social Sciences. He is outstanding as a scholar and writer and has been contributing editor of the *Philippine Social Science Review,* and of the *Philippine Observer.* He is vice-president of the National Christian Council. In 1929 Mr. Fey was a member of the Philippine delegation to the Kyoto, Japan, conference of the Institute of Pacific Relations. On his way home from the Philippines he attended the Institute of Pacific Relations held at Shanghai, China, at which he was the only foreign representative from the Philippines.

With his educational background, training as a pastor and experience as a missionary in the Far East, Mr. Fey will bring many qualifications to the position of editor of WORLD CALL which will insure the maintenance of the same high standards that WORLD CALL has enjoyed under the editorship of W. R. Warren and Mrs. Bess White Bunch.

Cupid Wins Again

IN ADDITION to the loss of Mrs. Bunch by marriage, the United Society is surrendering again to Cupid in the going of Mrs. Mary Campbell Metcalf, second vice-president, whose resignation becomes effective July 1. Mrs. Metcalf has served as a missionary in India for six years and the past four years has been a valuable leader in work in the home field. Her marriage to I. E. Metcalf, formerly pastor at Spokane, Washington, and now pursuing postgraduate work at the University of Chicago and serving the church at Benton Harbor, Michigan, took place last November, but she graciously consented to continue with the United Society until the end of the missionary year. Her place will be difficult to fill as her unselfish devotion and genial disposition have endeared her to all the staff and have contributed to the very effective service she has rendered throughout the brotherhood and in interdenominational capacities.

Negroes Draw the Color Line

A STORY has come out of a Kentucky mill town that provides an interesting reflection of the attitude of the white race toward the Negro. A settlement of Negroes in the town was well established, having been there a long time. Some local industries brought in a large group of Italians. The Negro mothers wrote the public school teachers, asking them not to seat their children by the Italian children. They had evidently learned from their white neighbors.

Beer, the Cure All

OF ALL the transparent political hypocrisy being peddled in these pre-election days the 4 per cent beer agitators are the worst. One candidate prints on his card, "Tax on beer to balance the budget. Stop graft and corruption in public office. End the bootlegger, hi-jacker, gangster and racketeer. End hypocrisy. Reestablish respect for law." As if 4 per cent beer would do any of these things!

Any child who has studied eighth grade civics knows that before 4 per cent beer can be legalized it will be necessary for the wets to secure a two-thirds control of Congress. This is not an easy task, as twelve years of history show. Even then it would be necessary to pass a constitutional amendment and hand it down to the states. That constitutional amendment would have to be ratified by 36 out of the 48 states. There would be a determined fight in every one of the states. The refusal of thirteen states to ratify would invalidate the amendment. But should it be ratified, the wets would then have another fight on their hands to get the beer bill passed through Congress. Meanwhile the national deficit is accumulating at the rate of $1,750,000,000 annually. Congress must act at once to balance the budget. We can't wait for a beer tax, even though it were desirable. To hear some of the wets talk one would think that Congress could pass a beer tax bill today and the budget would be balanced tomorow and prosperity would come the day following.

Do the wets not know this? Of course they do!

Heralding Native Leadership On Foreign Mission Fields

"To This Day Have We Come"

Some of tomorrow's Christian leaders in Mexico, the graduating class of the Union Theological Seminary in Mexico City

In Mexico

BY F. J. HUEGEL

MEXICO is no different from other great mission fields of the world in the need of a national leadership for the work of the Master. This is the cry of the hour. The reasons are obvious enough. In the first place the law of the land requires that those who minister in the churches be native-born Mexicans. Then, too, a growing sensitiveness on the part of the Mexican people in that which has to do with the life of the nation and her freedom from everything that smacks of foreign dominance, makes it imperative that the affairs of the Kingdom of Christ be in the hands of national leaders.

This is, of course, as it should be. We have not come to force our interpretations of the gospel, or to perpetuate a foreign leadership in the work of the Kingdom, or to impose a foreign system of ecclesiastical procedure, but simply to introduce a needy people to the all-sufficient Savior of men.

Mistakes, of course, have been and will be made. But how much greater would be the mistake to refuse to let the child run and play for fear he might fall. Fall he will, not once, but a thousand times. All this, however, is only the indispensable concomitant of growth.

This does not mean that the missionary is *persona non grata.* My experience has been that he finds himself invested with a power for good such as he never knew before. The reasons are quite obvious. Rid of administrative duties which too often placed him in an unhappy position, namely that of "boss" to use a very ordinary term, he quite naturally enters upon an infinitely more delightful career of pure friendship. He has more time for prayer and meditation. Deprived of administrative authority, he falls back upon what after all is his truest mission, that of interpreting in terms of loving ministries to the needy, the real Christian life.

So the missionary rejoices with exceeding great joy as he sees his children in the faith—these little ones who have cost him so many tears and heartaches—

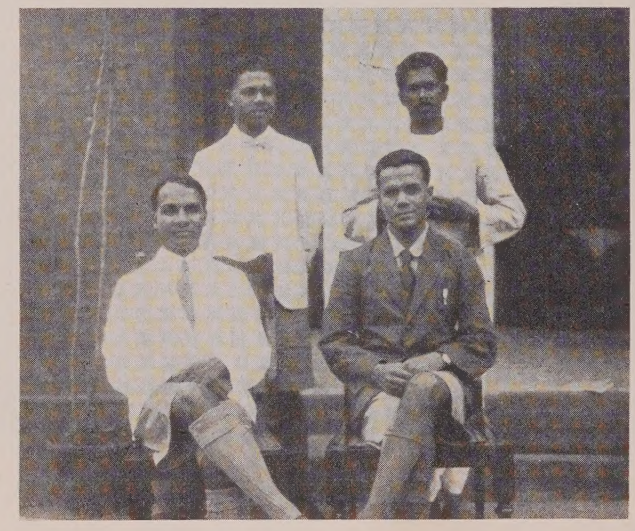
come to maturity. Often he trembles and like Uzzah of old, he is tempted to steady the ark. But he knows that Christ leads and that the nationals under his wondrous leadership cannot fail. This is the testimony of all church history as well as of Christian faith.

In India

By D. A. McGavran

THIRTY years ago the Christian forces in India were represented by European and American leaders. Each mission had a white man as its head. The churches were subordinate to the missions which had founded them. At a Christian conference the chief speakers and most of the delegates were likely to be foreigners. For many years the Christian forces in India had been western forces. This was inevitable. The Indian church was just coming into existence.

Today all has changed. The Christian forces in India are represented by Indian and European alike. The Indian church is working side by side with the western church. In places where the western church is the stronger, it is the active partner. A close harmonious relationship in a common task is being worked out.



Another Big Four from India, Christian doctors in our mission hospitals

A brief sketch of the Christian forces would start at the bottom with individual missionaries mostly of western churches, but in part of Indian churches, teaching or preaching in the midst of non-Christians. Second would come a little group of believers. Several of these combined form a parish for an Indian minister, whose salary is paid in part by the foreign church. Third would be the schools, hospitals and orphanages, maintained by the American church. Fourth would come the organized self-supporting churches of India, at present considerably guided by the West. Fifth would come the mission (though some of them are organized as churches) representing the western church at work in India, and at the top would be the advisory—inter-missions and inter-church organizations known as the Provincial and National Christian Councils.

These councils are purely advisory in character. They offer a place where experience can be pooled, common problems faced and joint action planned. They are equally Indian and western in membership, though as a rule more missionaries than Indians attend. Churches frequently fail to send representatives. At the very top is the National Christian Council, equally Indian and western in membership. Here again the body is strictly advisory but enables great unity of action, when a given action seems wise to all.

The common task at which all the Provincial and National Christian Councils, all the churches and all the missions are working is the reconstruction of India. This means winning men and women individually to personal allegiance to the Lord Jesus Christ. It also means changing caste to brotherhood, idolatry to spiritual worship, superstition to enlightenment, the oppression of the masses to equality of opportunity, ignorance to wisdom and sin to righteousness. It took 800 years to convert Europe to Christianity and the job was only partially done then. It may take a long time to win India, but men and women and boys and girls, Indians and Americans, to whom the Christian experience is a living reality will continue through the centuries to share him with others as they have since first Andrew found Peter his brother and invited him to come and see the Lord. India, too, will know of the sweetness of Christ.

In South America

By J. D. Montgomery

PERHAPS no task now confronting mission work in South America brings more difficult problems and a greater challenge than that of providing well-trained national leadership. Several reasons make it obvious why this is true.

The missionary faces a handicap of being of another nationality and perhaps of another race. This may not, of course, in all respects be a drawback. Sometimes people will give a hearing to one because he is a stranger, and he is able to go to the people free from local prejudices. Too, missionaries in most cases have the advantage of being well trained and perhaps have had some years of experience. But with the development of nationalism, which is becoming so prominent through all South America, the task of the missionary becomes more difficult and his work, to be of greatest value, must be more and more limited to special fields of endeavor. The need of the missionary in the old sense of the word—to establish new work and to open up new fields—is growing less and less. As the national churches are developing both in numbers as well as in experience, they are desiring

to take more of the leadership and administration of the work into their own hands. They naturally and rightly feel that the work, which in large measure has been done in the past by missionaries, should now be taken over by their own people. This brings the new challenge for the future. If this problem can be met wisely by laying plans for a well-trained as well as well-selected national leadership, it will become an opportunity for a great advancement in the future of mission work in South America. In this new approach, the missionary's work will be limited largely, if not entirely, to the field of administration, of teaching, and of counseling with these new national leaders.

The new church of Disciples of Christ in Buenos Aires, South America

The national leader who is prepared for his task can reach his own people in a more effective and efficient way than can one who has been reared and trained in another country which has a different cultural heritage from that of his adopted field. The national is not embarrassed by language difficulties. At the same time he understands and is able to appreciate the psychological background and the racial attitudes which are peculiar to the community in which he works. Also he is a living example of one who has grown up and developed from among the people whom he is trying to lead. The advantage of a religious leader who has this background and this intimate contact with the delicate problems of the people with whom he works cannot be overestimated. These facts at once make it clear that the opportunity now facing mission work in the field of training national leadership is one of the greatest importance.

Some students and faculty members of the Union Theological Seminary in Buenos Aires

The challenge to meet this problem of leadership is indeed one of greatest importance. The state educational program in most of the South American countries is advancing rapidly. Educational leaders are being trained in other countries, and the best and most advanced methods in education found in Europe and in our own country will be taken over more and more by these republics. This fact, along with the attitude so prevalent there that religion can be replaced by education and science, makes it of greatest importance that mission agencies should plan carefully and wisely for adequate national leadership. These leaders, of course, must have a religious training which makes them leaders in this field. But they must also meet certain standards of educational attainment if they are to be effective and influential leaders among the best of their own people. This makes it evident that the type of training of the national leaders in South America will mean much for the future work of missions. Already most of the pastors in the missions churches are nationals. Many of these men are doing an effective work. But as the new generation of preachers are being trained, it is nothing short of tragedy to give them anything less than the best training which we can possibly provide, to fit them for the task of Christian leadership. It is my opinion that this more than any other one thing gives the key to the development of Evangelical Mission work in South America.

In China

By Lois Ely

I AM writing these few paragraphs in regard to Chinese leadership in stormy February of 1932, when the eye and ear on every side meet rumors of such war as threatens to again call our missionaries out of the lower Yangtse Valley. They will not leave easily. They will stay and work so long as their presence is an aid rather than the menace to their Chinese colleagues it was in the turmoil of 1927. I ask myself how would work go on today with missionaries re-

moved? How would this year compare with 1927 in the difficulties of adjustment to such drastic change? It is in facing that question that one senses more perfectly the progress that has been made.

The year 1927 found our mission with a government in which the Chinese nominally had an equal share. The reason that the sharing was little more than nominal was due to the newness of the organization. The years immediately preceding 1927 had seen the completion of our new form of government, composed of a mission council, an administrative committee, and two executive secretaries in which the balance between Chinese and missionaries was numerically equal. Those years were a training school for both Chinese and missionaries: for the former, in the assumption of responsibility, in seeing the work as a whole, in making difficult decisions, in budget making, and in facing the multiplicity of other problems particularly difficult when personalities were involved; for the missionary those years were training most of all in patience. Decisions were slowed down appreciably. Discussion was less direct. Freedom of discussion was curtailed.

Yet there was no one who regretted the joint organization and when 1927 brought the revolution to the very heart of our mission stations, there was not a missionary who did not rejoice at the sharing that had been done, at the mechanics of organization already set up, and most of all that the Chinese of our mission had been given responsibility before they asked for it and that they were given more than they desired.

With the removal of the missionaries in 1927, problems of all sorts descended upon our Chinese leaders. Some of those leaders showed remarkable decision and rose to the situation magnificently; others floundered about considerably but held their lines; a few were so fearsome and timid that they deserted their posts. None should be blamed. The times were difficult. How difficult, only the Chinese who lived through that first month could know.

All of our Chinese Christians who stayed at their posts in the remaining months of 1927 had a highly intensive course in leadership. Those of our missionaries who had the opportunity of meeting around the council table with the Chinese in the autumn of 1927 when Stephen Corey and Alexander Paul visited China felt that the occasion was epochal. They felt that development had been phenomenal. In July of 1928, even more noticeable was the way in which the Chinese were taking responsibility. That has been the history of every joint gathering since. The Chinese are growing in those greatest essentials to effective service—the genuine assumption of responsibility and a sense of trusteeship.

And what of today? Were the missionaries removed, most of our work would doubtless continue—but not so effectively, for the missionary's training makes his counsel invaluable; his ability to view the task objectively gives balance to the program; his initiative, though more subtly employed than formerly, adds vigor and freshness to the work; and most of all his encouragement to every good work increases the fine stewardship of time and talent on the part of his Chinese colleagues.

With a few exceptions, the heads of our institutions are Chinese. That is one of the changes that has come about in the past few years, a change toward which our mission was working but which was hastened by the upheaval of 1927. When the missionaries left their stations the Chinese had, by force of circumstances, to head up the institutions temporarily and the missionaries returned with a very fixed policy not to take over positions that were being filled by Chinese but to lend all possible aid in advice, encouragement and cooperative endeavor.

In the matter of school principalships the government indirectly aided in hastening the change. A school to register was, among other things, required to have a Chinese principal. Our mission policy was to register. So, as a matter of course, the principals already acting were retained and vacancies were filled with Chinese as soon as capable men and women could be found. The past five years have seen some excellent leadership developed in our school faculties. Educational problems have not been easy. It has required a struggle to conserve all the values of our Christian schools as we have gone under government supervision, but our Chinese Christians have worked with a will to accomplish that purpose and their success attests their genuine consecration and their skill.

In every phase of our work we are better equipped with native leadership than ever before.

In Japan

By Hazel Harker

ONE of the most hopeful phases of mission work in Japan is the fact that we have an enthusiastic and well-trained native leadership now carrying heavy responsibility in the work of our churches in that country. Since his return to Japan about twelve years ago, Teizo Kawai, who had helped to establish the work of our Japanese Christian Institute in Los Angeles in the twenty-odd years in which he had lived in California, has been a leader in the campaign of aggressive evangelism in which our church has been engaged along with all Protestant forces. First in Fukushima district and now in Tokyo, Mr. Kawai is actively engaged in helping all our churches realize their aims for the three-year "Each One Win One" campaign of which he was an originator.

Among the younger pastors, Mr. Hatanaka has been very active ever since his student days in the Bible Seminary. After graduation he took one of the smaller churches out from Tokyo and gave much of his time

to the editing and publishing of a religious magazine read not only by our own, but by all Protestant Christians with interest and profit.

The Tenoji church in Osaka which is the one in connection with the English Night School, Eigo Gakko, came to partial self-support before Tamada church, back in the days of Suzunoski Kato, whom many will remember as the young man who taught Japanese in the College of Missions in 1920 to 1923. For years it has had Japanese young people as leaders in all kinds of activities, social and evangelistic. Supplying Sunday school teachers for neighborhood Sunday schools and street preaching tours have been two of the most outstanding activities. In the English Night School, too, some of the Japanese young people trained there have come back as teachers and leaders.

Mr. Tada, our pastor in Fukushima, has become a leader in that section in all kinds of social reforms and is helping to carry on the rural work and newspaper evangelism that is growing in popularity in the last year. He is making Christianity vital in the lives of all those whom he touches.

Among the women giving full-time service to the churches we also find splendid examples of leadership. By actual count more than half of the Japanese pastors' wives were graduated from our high school and Bible department and are an important factor in the pastor's success. These young women served as kindergarten teachers, Bible women or teachers in the grammar or high school before their marriage and are now able to take charge in a constructive way of various phases of the work in the church. This has brought about excellent church schools, vacation schools, mothers' clubs and girls' and boys' clubs which help to make Christianity vital to the lives of church families.

But this does not mean that these Japanese Christians are ready to go on alone. More than ever must they have the counsel and help of the missionary as all of them will tell you if given the opportunity. No one would say that because a young man is old enough to vote or a young woman old enough to marry they no longer need the advice and help of their parents—quite the contrary. Our present mission policy of fifty-fifty representation of Japanese and missionaries on the church councils seems to be an admirable arrangement and a great work is under way which we must continue to support as long as we are needed, at the same time reaching out into new phases of work such as rural evangelism, newspaper evangelism and other untried avenues of service. And in the face of the present war conditions Japanese Christian forces need our help even more than ever.

The Chinese Church in Wartime

By O. J. GOULTER

OUR city is stirred to the depth by the Japanese invasion of Manchuria and Shanghai. Manchuria is the most prosperous section of all China. The great manufacturing section of Shanghai now lies a mass of tangled and smoking ruins. Hundreds of factories, scores of colleges and universities, hospitals and churches; and thousands of homes are utterly ruined by explosive and incendiary bombs as a result of the Japanese invasion. It is all a national calamity of the first magnitude coming while China was prostrate as a result of the most calamitous flood ever known. These events have set the whole nation seething with a depth of hatred and bitter indignation, such as the passing of a whole generation will probably not wipe out.

We have naturally watched with some concern to see how the Chinese church would react at this time of high passion and patriotic fervor. The pastors may well be taken as interpreters of the attitude of the Chinese Christians. With our still fresh memory of the preaching in some other countries during the war period of 1914-18 we would not be surprised to hear some bitter and prejudiced denunciations of the enemy.

It is a testimony to the depth to which the Christian ideal has penetrated to the heart of the Chinese church to be able to say that not once have I heard bitter or unjust denunciation of the enemy on the part of the Chinese preachers. The following taken from the sermons of Pastor Li Chow-wu at the Central Church at Luchowfu is typical of what I have heard many times since the invasions began.

"This is no time for the church to denounce the enemy and so increase the tide of hate that is arising. Instead of thinking of the enemy and judging him we should look at ourselves and see what has brought this calamity upon us. We have been divided and fighting among ourselves because of our own selfishness. There has been lack of patriotism on the part of our own leaders, and the people have lacked public spirit. How can we expect to be strong and merit the respect of other people unless our own lives are more pure? We should repent and reform ourselves as a result of this war which has come upon us and then it would prove a blessing instead of a calamity. Let us pray that we may become better and more worthy and that better attitudes on the part of both nations may prevail and so the bitterness between the two nations may be ended."

Hold the Line by Equalin

Says STEPHEN J. COREY

THE appeal to the supporters of our missionary work as set forth at the Wichita Convention last October, was to keep the offerings even with those of last year and thus maintain without further break the work around the world. A readjustment to balance the budget had already been made, which had cut deep into every missionary enterprise maintained through the United Christian Missionary Society. The necessity was two-fold. For the supporters it was to "Hold the Line," for the Society it was to "Pay as We Go." Holding the line, meant giving as much as the year before, that no further destruction come to the work. Pay as we go, meant keeping the budget balanced and not increasing the deficit. The same two-fold necessity is upon supporters and Society now, as we approach June 30, the end of the missionary year.

During the first half of the missionary year, up to December 31, the churches and organizations did not hold the line, and the offerings slipped $70,000. We had pledged ourselves not to increase the deficit and to live within the income at any cost. The churches had not on December 31 provided sufficient to make this possible, so the workers, serving through the Society in the entire world field, took the burden upon themselves. Some 2,200 of these, from the officers of the Society out to the most remote evangelist in the jungle villages of Africa, to the most meagerly paid Bible woman on the hot plains of India, assumed the $70,000 loss from the churches, in a month's deferred payment on their salaries. This was done in January and February and was in addition to the salary reductions and cuts in the work which had already been made. These 2,200 workers provided the extra amount beyond the giving of the churches, in order to hold the line of work and balance the budget up to December 31, 1931.

THE necessity of holding the line, just now, as we approach June 30, is even greater than it was the first half of the year. Two-thirds of the receipts are sent in by churches and organizations the last half of the year, or from December 31 to June 30. It can readily be seen what would happen to the work if the supporters again, in similar measure, fail to bring the giving even with that of last year. Not even the drastic measure of another month without pay, on the part of all the workers, would prevent disaster to the work.

May we set it down again so plainly that he who runs may read:

1. Responsibility is with the churches and organizations in giving, to hold the line, that the work of Christ in places of great need in America and throughout the world may not be destroyed after all the years of sacrificial planting and growth

2. Responsibility is with the United Society in administration, to pay as we go and balance the budget, that financial integrity may be kept secure.

Last Year's Giving!

The two responsibilities go hand in hand. The discharging of them is the greatest test of faith and giving that has ever come in our missionary history. If the supporters do not hold the line in gifts, the task of administration in balancing the budget and at the same time keeping the work from disaster may become impossible. These difficult days demand unprecedented consecration and effort. The Self-Denial gifts so far are just about equal to those of last year. The supreme effort must be in the month of June to bring all the offerings for the whole twelve months, equal to those of last year.

What Is Necessary to Accomplish It

By C. O. HAWLEY

THE task this year is to hold the line. There is only one way to accomplish this purpose. It is through the churches, Bible schools, Christian Endeavor societies, missionary organizations and individuals holding up their missionary offerings. This means at least equaling the offerings of last year by June 30. To hold the line this year, the following is necessary:

1. The general fund offerings from churches, Bible schools, Christian Endeavor societies, missionary organizations and individuals in May and June last year totaled $456,906.82.

2. There has been a decrease in offerings for the ten months of the missionary year. Consequently, to equal the total given by June 30 requires an increase from these sources in May and June of $131,441.92.

3. In other words, the receipts in May and June from churches, Bible schools, Christian Endeavor societies, missionary organizations and individuals must be $588,-348.74 to hold the line.

The giving of less by any church, Bible school, Christian Endeavor society, missionary organization, or individual means further hurt and adjustments in the work.

The giving of the same as last year means holding the line and maintaining the work.

The giving of more will serve as substitute giving for some group that cannot equal last year's giving.

It is better to hold the line than to break it and later build it up again. This line of Christian service can be held by at least equaling last year's giving.

The Lesson of Charles Sanderson Medbury

By GEORGE A. CAMPBELL

WHO will pray for us now that Charles S. Medbury has passed into the presence of the Great Intercessor? In recent years he was our mightiest voice in public prayer. How often have we heard the presiding officer say: "Brother Medbury will lead us in prayer." We have heard these words in small executive groups, in vast assemblies, indeed in all sorts of gatherings. He was the one most thought of as having power to lift us to God and to bring the Divine into our distraught affairs as a real and inspiring presence. When this good man prayed doors swung open, doors of escape, of hope, of vision, of victory. His prayers reached the twilight recesses of our deepest selves, bringing fullness of light in whose rays we were given direction to press on. After this pastor-at-large prayed, we felt that the throne of God still stood firm and that it ill became his children to be fretted by fearing the defeat of his cause. Always and everywhere he was a dynamic personality, spiritually dynamic; but most so in public prayer. Public prayer! It was there we knew him, but doubtless the closet was the source. How mystical were his prayers; yet how practical and restrained!

Going Away

By Helen Welshimer

Death doesn't scare me . . . when I die
God will look down some place up high,
And say, "You liked lilacs, didn't you?
Apple wood fires? You see I knew!

"Wild plum trees on a very green lawn,
Very blue windows to hold the dawn . . .
I have such a house and I want you to see
What the wind has done to my cherry tree!"

Alas, I presume, no one has saved to us and to posterity his prayers. They were not written, but spontaneously uttered. Such a man could not write his prayers. If he were to attempt to write, one essential element would be lacking, living people in great need, right there before him. A grateful brotherhood ought to have said: "Here is a mighty man of prayer. We will see that these outpourings and pleadings of a soul aflame are preserved." But, no, they are gone, his greatest spoken contribution gone.

From Jacob Creath down to A. McLean and Charles S. Medbury, we have had a succession of ministers especially gifted in public prayer; but we have only a tradition of their unction, their spiritual acumen, their power. No written record. If we had a report of a hundred, or fifty, or even twenty-five of the prayers that Charles S. Medbury delivered before various assemblies, we would have the best devotional book the Disciples have yet produced.

I attended his funeral service. The spell of it is still upon me. It will not wear off. The six or seven thousand present; the attendance of the faculty and students of Drake University of which he was for so many years chaplain; a hundred ministers paying tribute to "our minister"; the city flags at half-mast; business houses closed; the chorus of seventy-five voices singing *Abide With Me,* a favorite hymn; the Scriptures of hope when read taking on a new spirit of deathlessness because of him who had left us, but whom we felt could never die; the prayer of a dear friend, touched with poignant loss; the sermon finely analytical and appreciative of his virtues; the sorrowing family pew. Who could enter into the grief of his companion who so perfectly supported him in his ministry, and of those two fine children? The vacant pulpit, vacant after his prophetic and priestly occupancy of twenty-eight years, the temple of his love, now witnessing the departure of its builder; friends present from far places; banks of flowers with a cross as centerpiece; all classes passing the bier in a line of two hours' duration, people of all creeds and various colors, old and young, humble and exalted; and most of all the deep, inarticulate feeling creating an atmosphere of mingled wonder and regret, of sorrow and joy, of memory and hope.

All this made an imperishable contribution to my soul and to thousands of others. That funeral meant more to Des Moines than any other event of the year. Certainly, too, it will be a permanent enrichment to our communion. As the minister's text proclaimed "Being dead, he yet liveth," I left that great church feeling that America, far from having lost its soul in materialism, is still morally sound, alert to recognize its spiritual leaders.

Sir Arthur Salter in his *Recovery* compares M. Poincaré and Lloyd George. Of the former he says:

"Precise, formal, unmagnetic, with an untiring and human industry; knowing all that can be known from human book or written document, but understanding little that cannot be so expressed; a human machine working with a frictionless perfection. What he saw, he saw exactly, microscopically; what he did see thus, he did not see at all." We have such minds in America and in every communion. They create a problem.

Of George he writes: "Magnetic, eloquent, dominating, persuasive; with gaps in his knowledge but understanding so much more than he knew; gathering his impression from those around him as if by unseen invisible antennae . . . . . at every meeting of the powers of this period (the period of the Genoa Conference in 1922) *incessu patuit* he was visibly the greatest personality of all those present."

Could we not with any violence apply these master strokes describing the English statesman to our church statesman, Charles S. Medbury? Did he not understand so much more than he knew? How often have I seen him in business meetings listen attentively to discussions and wait long; but finally speak a few words of grasp and understanding that transcended information. His was a unifying intellect, perhaps I should write a unifying heart.

Mr. Medbury's life was cast in a troubled age. Historical criticism, science, philosophy, psychology and missionary organization brought to his day an avalanche of questions that disturbed and divided. Many were swept off their feet, out from faith into scepticism or at least agnosticism. Sensitive hearts were wounded and religious conventions were not wholly religious. It was not always clear to passionate lovers of Christ who were friend or foe, who loyal, who disloyal! At times we were not nice or gracious to one another. Be it said to the credit of Charles S. Medbury that during this time of fraternal strain, though differing from some of his brethren both in organizational and doctrinal emphasis, he ever remained the Christian gentleman, and this is saying much. Now that he is gone I cannot recall that any sting of his creation survives him, and he accepted the judgment of years as to who was worthy to be called *fidei defensor*.

Mr. Medbury was a master of the public platform. The Chautauqua audiences greatly liked him. In an age that has steeled itself against emotion, he revealed to it that life is sublimated by primitive and eternal emotions. The Chautauqua, the ruin of many ministers, never allured Medbury away from his pulpit. He was fundamentally and always a preacher.

No speaker among the Disciples was more sought after than he. This, of course, was because he was a most effective speaker; but another reason was because his position was predictable. In a confused age those who arranged programs did not want speakers who might say one thing and again might say another thing.

Charles S. Medbury

"He was fundamentally and always a preacher"

In the recently published life of Sir Walter Scott the author, John A. Patton, quotes R. P. Gillies as saying of Scott: "In all emergencies of life, where sterling integrity, honour, self-possession, command of temper, and—though last, not least—benevolence were required, I could predict with certainty in what manner he would act, and almost anticipate the very language he would use."

Hundreds of young ministers, especially those who went out from Drake, could tell the story of how "Brother Medbury" had pointed them to the higher way and empowered them to go therein. "I am in the ministry because of Medbury's address at Pittsburgh in 1909" is the word of an Illinois minister. Many, many others could give similar testimony.

It was fortunate that in his last year he should have the high honor to be president of the International Convention. His election at Wichita met with universal acclaim. He took the task seriously. How assiduously he worked! What a heavy correspondence he conducted! Someone has said that he puts all his letters received under four heads: "Beggars," "Business," "Blethers" and "Brothers." With Medbury there was just one head, "Brothers."

The Indianapolis Convention will have to get along without his bodily presence; but, oh, how his spirit will brood over us! Who knows but what under his brooding a new era of victory might be born!

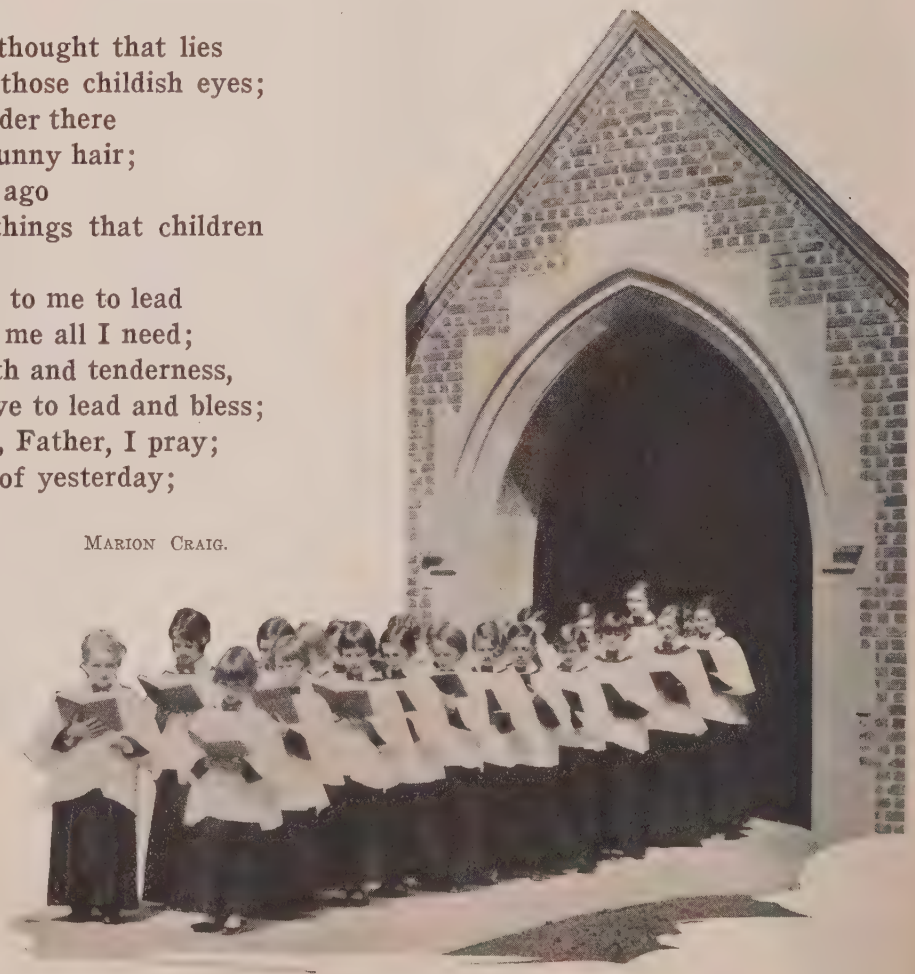
Children's Day

June 5

GOD of the heart and hand,
Teach me to understand;
I have forgotten in the long, long years,
All of my little childish hopes and fears.
It was so very, very long ago
Since I was in the world children know.
I have forgotten what I used to play,
And dream and do in the forgotten yesterday
All the wide wonder of my childish eyes,
Since I have grown so old and worldly-wise.
Yet now these come with faces raised to mine,
These little ones, Dear Father, they are thine!
Teach me to lead them to Thy own true light
Help me to guide their little feet aright.

God of the heart and hand,
Teach me to understand;
I know so little of the thought that lies
Back of the shining of those childish eyes;
I guess so little of the wonder there
Under the curling of the sunny hair;
It is so very, very long ago
Since I too knew the things that children know
Yet hast Thou given them to me to lead
Out of Thy wisdom grant me all I need;
Patience of purpose, faith and tenderness,
Trusting Thy perfect love to lead and bless;
Help me to remember, Oh, Father, I pray;
Make me again the child of yesterday;
Teach me to understand!

MARION CRAIG.



The Junior Choir of the University Christian Church in Berkeley, California, taken at one of the main entrances to the church on Easter Sunday morning, March 27, 1932

Appraising the Minister's Wife

By EVA R. BAIRD

AS A MISSIONARY in China, I observed two types of failure among missionary wives. There is the woman who married for love in a perfectly normal fashion, and who will follow her man to the end of the world, but to whom missions mean nothing. She tries to be a missionary, and sometimes succeeds, but only to the extent that her viewpoint changes and missions become a reality in her life. If that does not happen, both she and her husband learn that human love is not enough on which to go to the mission field.

The other type is more common than one would imagine—the woman who married so that she could go to the mission field. Age, lack of training, or some physical handicap, has disqualified her for the strict examination the mission boards give to single women, but as a wife she can get by. So a wife-hunting missionary crossing her path seems a special dispensation of Providence opening the way for her, and she marries a missionary instead of a man! Then, of course, she discovers (or at least her husband does) that zeal for the mission field makes a poor corner stone for home building.

Out of those early negative observations of mine has come this positive conviction about the wives of all professional religious workers—that a real home is our first contribution to the husband's work, and that along with that we may give daringly of such talents as we possess to the work of the church. Perhaps it should not be demanded of the minister's wife that she be a super-Christian, but surely it is our privilege to give full measure, pressed down and running over in service to our Lord.

Coming into pastoral work in America in middle life, no rosy glow of youth gave it a halo for me. Ill health the first year gave me a chance to get my perspective on the new relationship. Naturally, I looked about on other ministers' wives, seeking some norm by which to determine my privileges and obligations. I did not find the parallel of my missionary observations, but I did find two extremes between which most of us seem to range.

I found the minister's wife—no, it was her husband—who said, "The church pays the salary of one person, and it gets the service of one. The preacher's wife has no professional obligation." That position is logical, but for some of us the oneness of life has become so fundamental that it doesn't seem strange for friend husband to wipe the dishes, or his wife to occupy the pulpit on Mother's Day. The more I pondered the irreproachable attitude of the family where the preacher gives value received for salary paid, and the wife deports herself as a Christian wife and mother with a large "Stop" there, the less it interested me. After all, isn't one of the advantages of being the wife of a minister or a missionary that in such a companionship we think more of privileges than of obligations?

The other extreme is the minister's wife who is an executive. After thinking Chinese for a decade, the English language sometimes seems very feeble to express an idea. I have to invent a verb for the activities of the most strenuous ministerial lady I know. She "execks." You might leave off the final "k" in spelling the word, but it wouldn't click so emphatically, and she "execks" with a click. Oh, my lovely executive lady in the parsonage! I love her, I suppose, because I can't be it. She runs church dinners, she runs the Juniors, she runs the Ladies' Aid, and—hush! nobody knows it—she runs her husband! She sits in rapt attention through her husband's sermons. Some say she is spiritually-minded; I think she is counting his errors in English, and noticing that he leaves his coat tail wrinkled when he pulls out his handkerchief.

IT MUST give a church a sense of getting their money's worth, when, besides a scholarly and earnest minister, they get an executive wife thrown in. Of course somebody will rise to say that she "execks" too much. But there will be a big hole in the organizations when she leaves. On the whole doesn't she deserve our respect? Hats off to her.

But I couldn't "execk" if I wanted to. I just wasn't made that way. In addition to numerous limitations which I do not propose to offer any editor for publication, I am hard of hearing. That alone disqualifies me for official positions. I started with our first group as the Little Sister of the Church, and there I have remained. It must be very wonderful to be the Big Sister of the Church, but I am writing this with the thought that there must be many ministers' wives who, by reason of physical handicaps, large families or financial limitations, cannot take the Big Sister position. Out of the joy of my own experience, I want to say that the place of the Little Sister can be made glorious.

I am a two-talent person, and I should have trouble naming the two talents. If Jesus used the same illustration twice, as he probably did, I wonder if he ever told the parable of the talents with the ten-talent man hiding his capital, and the two-talent man investing his? It didn't take me a year in an American church to discover that as a professional worker I was a dead failure, but that needn't hinder me from being the best

Christian I knew how to be. And right there is where I set up my standard. If you ask me what a minister's wife should and should not do, I don't know. But I do know that as a Christian woman I should be always on call for such service as I can render my Lord.

TO MAKE my meaning concrete, we were just settled in our first parsonage when a woman in the church met with a frightful automobile accident. I did not even know her, and, anyway, my deafness disqualifies me for hospital calls. But it seemed to me that she should know *at church time* that the church was praying for her. So I sent a note saying so, with a bunch of flowers. It was so appreciated, as my husband learned through her nurse, that the next Sunday I sent another message *at church time.* For seventeen Sundays, some snatch of thought, the verse of a hymn, a word of Scripture, a prayer, went to that woman as the morning church bell rang. It was a little thing, but when I came to know that woman after her almost miraculous recovery from very severe injuries, she said to me, "You went with me every step of the way." I caught my first glimpse of the possibilities of service for the Little Sister of the Church.

I am not musical. I can play hymns with one hand, and not discord with the other. I could sing until my deafness made it impossible for me to keep with the congregation, and my own boys objected to my coming out a measure ahead or behind on the hymn. But there is an occasional emergency when there is no one else to play and no one to lead the singing. At the piano, I can lead, and I have often wondered if being a choir leader or presiding at the organ for regular church service was any more truly a service to God than my humble efforts to put music where there would be none. I have played and led the singing in country services that would otherwise have been songless. I have furnished music for a baby's funeral forty miles from any church; once I was asked for a solo at a wedding. In nearly every group there are folks who can sing, if only someone will go ahead. I know just enough music to get them started, and then they do it better than I could.

The obligation is upon me to give the best I have, because I am not a ten-talent person. There are so many things I cannot do. I cannot help at church dinners. Only the minister's wife in a small church can realize what a limitation that is. It is useless to try to explain to the dinner committee that I can't thicken gravy and *listen* at the same time, and I am convinced that working about a stove together is conducive to confidences. Six women will want to tell me their life story while I thicken the gravy! The results are disastrous. I smilingly decline to participate in church dinners in any way except eating them. Nor do I sew in public. My hearing apparatus cost me a hundred dollars, and I keep it in my own two hands. Whenever it becomes necessary for me to sew for the glory of God, I shall retire to a desert island to do it. But my Ladies Aiders are very tolerant of my shortcomings, and only call me the Queen Bee in the hive when they might call me the drone. After all, I am only the Little Sister of the Church.

But if I do not cook and I do not sew, I must do more of something else. I can *see* when there aren't enough of the church tablecloths for the dinner, and run home for my own one long one, and tell the chairman to return it to me unlaundered. When my own large spoons are borrowed rather often for church affairs, I can write a squib like this, and with the price of it go buy the church a set of spoons of their own. And I can always have the parsonage doors open to entertain any church organization that needs a place. The last Christian Endeavor party at our house was held on fifteen minutes' notice, when another hostess failed.

MY POINT is: Think what you like about the position of the minister's wife, and formulate what policy you will. But nothing can release you from your Christian obligations. It isn't because you are a minister's wife that you must do thus and so; if you are a follower of Jesus that means service, and your position may give you special opportunities. But I do not honestly believe that being a minister's wife or a Christian, either, are going to greatly change your natural abilities. Jesus did unstop the ears of the deaf, but in the light of modern science I have no real reason to think that mine will be miraculously opened. My excuse for featuring that particular limitation of mine is that it is so obvious. But what I am trying to say is that the thing for all of us to do is to use the thing we have, not the thing we haven't. If you are an executive, go about the business of your church organizations in the name and spirit of Jesus. If you have some special talent as for music or pageantry or teaching, develop it to the *nth* degree, and give it as Jesus gave himself. But if you don't seem to have much of anything, you can be kind and neighborly and sympathetic, you can substitute on a lot of odd jobs, and you can be constant in faith. Anybody can be a Little Sister of the Church.

The Man Who Sees Stars

By KENNETH B. BOWEN

Two men looked out through prison bars;
One saw mud, and the other saw stars.

APPLE blossoms," said Dante, "are a little less than rose and more than violet." To the average man the colors of apple blossoms seem easy to describe, yet this poet, "the crown and climax of the Middle Ages," could only approximate their delicate and elusive tints. To rehearse the facts of another's life is, indeed, simple. To give an adequate evaluation or appreciation of a rare soul, however, is quite beyond the reach of possibility, at best the result will be only a feeble approximation. All of this is true, in an unusual degree, of Professor Thomas M. Iden, Ann Arbor, Michigan. Such a life is poor copy for a yearbook, but rich in overtones.

In writing to a young man at Lystra, Paul used this salutation: "Timothy, my true child in the faith." In this same spirit Professor Iden is known to his boys around the world as "Father" Iden. For years he has been a Mark Hopkins on a log, a Socrates walking with young men, a Tagore under a tree, and only God knows what a mighty influence this man has exerted upon his children in the faith.

"Only God knows what a mighty influence this man has exerted"

Mr. Iden was born on a farm, bordering on the Ohio River, near Cincinnati, and he lived the life of a normal boy, even to the throwing of horse chestnuts across the stream to the Kentucky side. Hard work and simple living gave him a strong body and a clear mind. His parents were deeply religious in the finest sense of the word, and reared their children accordingly. Early in life Mr. Iden developed a religion that was wholesome and muscular, exemplifying the saying, "Christianity is not a lecture course, but a laboratory course."

For his academic training he attended Butler College, Indianapolis, Indiana, and did graduate work at the universities of Chicago, Harvard and Berlin. He specialized in chemistry, and later taught this subject in his Alma Mater, and subsequently headed the department of chemistry at the Kansas State Teachers' College, Emporia.

But Mr. Iden was never content to study man in particular, or nature in general, as a mere group of chemicals. To him a laboratory was a holy place where he, too, could take off his hat and ask God a question. To him, as with Edison, "the Almighty is a great chemist." While at Butler the young men began gravitating to him for guidance in the deeper problems of life. Soon a Bible class was organized and his influence as a spiritual teacher spread rapidly. Later, at Emporia, Kansas, even greater numbers flocked to hear this professor of chemistry speak about the eternal verities. Above all others, he was able to use the language of young people, so naturally they hung upon his words.

A work so unique was bound to attract the attention of our leaders. hence, some nineteen years ago the Christian Woman's Board of Missions urged Mr. Iden to go to Ann Arbor and give full time to the Bible Chair work, and he accepted their offer. An "Upper Room" was opened at the University of Michigan, and all these years the leaven has been working quietly at this center of learning as T. M. Iden became "Father" Iden to the great student body.

Each week the leader edits a sixteen-page bulletin containing the cream of the best quotations in the whole realm of thought, also a generous amount of teachings from his own facile pen. The bulletins are mailed free to the students each week, and at the end of the school year the same are bound in a large volume at cost. Professor "Larry" Gould, one of the Upper Room boys, and next in charge to Commander Byrd on the Antarctic Expedition, told me that he had all the volumes ever produced and they were his most choice possessions. Professor Lawrence H. Conrad, noted teacher and author, also one of the "boys," expressed to me a similar appreciation of Mr. Iden's work. A fair sample of the quotations found in these bulletins is Carl Sandburg's "Prayer of Steel" with this introduction ("I wonder if this prayer will not stir the red blood in you."—T. M. I.)

Lay me on an anvil, O God,
Beat me and hammer me into a crowbar.
Let me pry loose old walls.

The Man Who Sees Stars

Let me lift and loosen old foundations.
Lay me on an anvil, O God,
Beat me and hammer me into a steel spike.
Drive me into the girders that hold a skyscraper together.
Take red-hot rivets and fasten me into the central girders.
Let me be the great nail holding a skyscraper through blue night unto white stars.

A regular class is held each Saturday evening in the Upper Room, Lane Hall, with an average attendance of fifty, representing many nationalities. The record shows that five hundred different students came under the direct influence of the Bible Chair in one year, and over nine thousand during the entire period. In addition to the regular class, Father Iden meets a select group on Sunday morning in the Upper Room, and at noon he teaches a mixed class at the church of the Disciples. Once each semester, an institute is held in Ann Arbor, having five courses on religious subjects, with an average attendance of one hundred and twenty-five. The classes have the same academic freedom as those of the university itself.

A special feature of the Upper Room is the close personal contact between teacher and pupils. Father Iden is a shepherd who calleth all his boys by their first names. His door is always open and no one ever goes into his office who does not come out a stronger man. Like Luther Burbank, this friend of youth has torn down all fences around his garden that everybody might enjoy the flowers. With him,

Nature in all its fullness, is the Lord's,
There are no Gentile oaks, no pagan pines;
The grass beneath our feet is Christian grass;
The wayside weed is sacred to him.

A large library full of choice books on vital themes is maintained so as to make it possible for troubled students to secure just the needed guidance when all moorings are broken. The kind Father Iden hands out must be "chewed and digested," but they help boys to put their feet on the rock.

Both the young men in school and the alumni are known as the "Upper Room boys"; all are members of a large family. At each Saturday evening class letters are read from the absent ones. Fancy the interest manifested when "Larry" Gould's radiograms were received from "Little America." Perhaps there was a mild ripple when one enthusiastic father wrote that before the stork arrived the second time in his home the baby was already named "Iden." The baby, however, was a girl, but the proud father was not to be outdone; she was called "Betsy Iden"—the first girl to wear the honored name!

Outside of the Master himself no man ever sat down before the facts of life—all the facts—with deeper humility and a more open mind than Father Iden. He approaches religion, as he does science, by emptying himself in order to be led as a little child. During the heated battle between the modernists and fundamentalists, some years ago, his students fired questions at him constantly. Each was answered frankly and fearlessly; however, the teacher seemed to live above all such theological quibbles. When matters were very intense, with a twinkle in his eye, Father Iden read the poem about "The Two Cats in Kilkenny":

There were two cats in Kilkenny;
Each thought there was one cat too many;
So they fought and they fit,
And they scratched and they bit,
Till instead of two cats there wa'n't any.

After that, boys were not interested about how many angels could dance on the point of a needle—if in truth they ever were.

A few years ago the Upper Room boys raised several thousand dollars to send Father Iden around the world. Even then he was not a young man, but he made the trip without, I think, a single day's sickness. He passed over the equator "without a bump." Each Saturday night a letter was read to the boys from their teacher, and what letters! Later they were bound into a large volume. If you would like to take a world cruise, get this book.

Now word comes that the United Society, through a lack of funds, is obliged to close this Bible Chair work at Ann Arbor. But as long as Father Iden lives, in prison or out of it, during prosperity or depression, he will look up to see stars and point them out to others. During my career I have never met a person who embodied in his own life more completely the spirit, the genius, and the ideals of Jesus. It was worth all it cost just to have him walk across the Michigan campus. In four lines of poetry we can see the real Father Iden's philosophy of life:

A little love, a little trust,
A soft impulse, a sudden dream,
And life which was dry as dust,
Is fresher than a mountain stream.

Over the tree tops of Asunción, Paraguay, tower the new buildings of our great school, Colegio Americano. The Allen-Stone Building on the left and the Mary A. Lyons Hall on the right are visible evidences of the advance of Protestant Christianity in South America

Up the River to Paraguay

With MARY IRENE ORVIS

My dear Anne: *July 16*

HERE we are in the Mary A. Lyons Hall, the girls' dormitory of Colegio Internacional, in Asunción del Paraguay. Doesn't that sound formidable? If I can tear myself away from the fascinating view seen from my window I shall try to tell you how we got here—and some other things.

We left Buenos Aires Sunday morning on a fine, oil-burning steamer supplied with all the modern comforts except steam heat, which, in the month of July—winter time down here—would have added much more to our happiness than did the electric fans with which each stateroom was equipped.

The hundred or more passengers were a heterogeneous company: dignified officials, charming ladies, army officers rejoining up-river regiments, a wealthy *estanciéro* (ranchman) with his numerous family—wife, mother, sister, children and Indian nursemaids—business men, a few stray foreigners, a black-robed *pádre* (priest) and a brown-robed Franciscan friar with rope girdle and sandaled feet.

There were four days of strictly Argentine food. It was excellent, but the quantities of it consumed at each meal was nothing short of marvelous. For example: the lunch at eleven-thirty, called by the English, breakfast, and by the Argentines *almuerzo,* was served in courses something like this: (1) Cold meats with potato salad, (2) soup, (3) fish, (4) giblets and rice made yellow with saffron, (5) *puchéro,* a sort of glorified boiled dinner of beef, bacon, sausage, potatoes, sweet potatoes, onions, cabbage, carrots, corn, etc., (6) beefsteak and lettuce, (7) *postre,* or dessert of cheese, preserves and fresh fruits, (8) black coffee. Unbelievable as it may seem the *séna* or supper was like unto the same, only more so, and there was bread and coffee in the early morning and bread and tea at four in the afternoon.

The four days on the river were uneventful but full of interest for the traveler. At every port the young Frenchman who sat at the table with us exclaimed over the modish dress of the people. He would say, "Look, they all wear silk hose and pretty, high-heeled shoes, and their dresses are in the style of Paris." Of course there were many other kinds of people to be seen at these wharves, some very picturesque if not so modish.

How eagerly we looked for the first glimpse of Paraguay; Paraguay "with a tragic, yet striking past—a picturesque present—and a rather promising future." We also looked for the parrots and monkeys which we were told filled the forests, for the *jacarés* (alligators) sunning themselves on every sand bar, and for the great forest trees covered with gorgeous, many-colored flowers. Fancy our disappointment at seeing none of these things because it is winter. The next time we will come in the spring or fall or summer. The cold of this semitropical winter is too penetrating for comfort.

The first Paraguayan port was a military post with

its picturesque ruins reminiscent of the devastating war of 1865-1870 when the population was reduced from 1,000,000 to less than 300,000 and the country left the most impoverished nation of all South America. The country was precipitated into this war of aggression with the Triple Alliance (Argentina, Brazil and Uruguay) by Francísco Soláno López, who had succeeded his father to the presidency of Paraguay. He has been described as "a gifted young man who had a European education, a French mistress and an idea that he was another Napoleon." He was cruel and ruthless in his ambition, considering neither friend nor foe nor native land; driving forward his ragged, starving, bleeding soldiers long after any hope of victory had passed, until he was himself slain.

After sixty years of reconstruction, Paraguay is beginning to lift her head in recovery from this ordeal, but she still bears scars of the conflict. Today the population is again about 1,000,000; of these 100,000 live in Asunción, the capital, and 50,000 are Indians living in the Cháco where they are practically untouched by civilization.

The Paraguayan proper is a blending of Indian and foreign blood, principally Spanish, though that of England, Ireland, Scotland, France, Germany, Italy, and even the United States, is not lacking in the mixture.

The people are bilingual, speaking the Guaraní as well as the official Spanish. The Mission children go them one better by adding English and speaking the three languages with ease.

Thursday morning bright and early we were on the top deck watching for Asunción. Though we have traveled a thousand miles on the river it is still broad and beautiful. To the east the land slopes gently upward into ridges of low hills, covered with orange groves or palm trees that look like stately rows of feather dusters along the sky line. Soon we rounded some high red bluffs and there was the city spread out over the hills, appearing very impressive and attractive. The boat turned off from the river, passed through the narrow channel into the beautiful bay which forms Asunción's harbor, and drew up beside a fine, modern dock. Among the waving crowd we soon spied our mission friends, Mr. and Mrs. A. E. Elliott, Mr. and Mrs. Robert Lemmon, Mr. and Mrs. Malcolm Norment and the Misses Fishbach—and weren't we happy? They all looked beautiful to us, though perhaps a trifle toasted by the sun. We did not tarry long in the custom house and were soon speeding over cobble-paved streets to the school.

At lunch time we were introduced to the girls—big and little, dark and fair; Spanish Hilda and English Clara, Italian Teresa and German Elsa (all Paraguayans by birth) and the others, all looking so sweet and attractive in their pretty blue serge uniforms. The bell rings and they quietly take their places, standing till after the blessing. Then what a chatter! They have just returned from the winter vacation and there are arrears of talking to be made up.

In the morning we attended the assembly in the auditorium of the Allen-Stone Building and saw the fine corps of Paraguayan teachers and the splendid group of nearly 300 as promising young people as may be found in any land. They sang their stirring national hymn, then a verse of the "Star-Spangled Banner" in English, for us, and followed with some of the most militant hymns of the church, which they sang with great enthusiasm.

There was a reception one afternoon, when over a hundred people came to pay their respects to the school. And such interesting people they were—Dr. Cardozo, the head of the schools in the republic, a cabinet minister or two with high-sounding titles, our own United States Minister and his charming wife, the rector of the university, patrons and friends of the school and a number of ex-alumnos, now students in the university, but glad to come back. They all know that the Archbishop of Paraguay orders that Colegio Internacional be denounced from every church in the country, but still they come. While the tea drinking and chatting were going on my friend whispered, "I didn't know there were this many educated people in all Paraguay. I'm so thrilled."

I am not particularly "school minded," but I too, am thrilled at what our Mission is doing through this school; at the reception they are having; at the wonderful possibilities and opportunities that are theirs—and through them, also ours—of bringing Christ to the heart of this forward-looking nation through the youth of the land.

And now I am back at my window and the view. There are trees everywhere and through their foliage is seen the soft red of old tiled roofs. Here, there and yonder in the distance are illusive glimpses of the river winding its tortuous way. Down the hill in the extreme corner of the campus is the old one-story building, surrounded by its orange grove, where the big boys live. In front of it is the Frances E. Allen Building, the much needed boys' dormitory, now in process of construction. Beyond the tennis courts and the ball *cáncha* and over the tops of a tangerine grove, Old Glory waves proudly over the United States Legation. The sight of it there so far from home makes queer, patriotic, homesick shivers play up and down my spine. Over all the picture is the blue, blue sky looking surprisingly near. The sun has dropped behind the Chaco; a night bird calls softly from a palm tree; a light glimmers on a boat in the bay, and the sudden tropical night is here.

Buenas nóches, querída (Spanish for "good night, my dear.")

MARIA

The House of the Interpreter

An Open Letter to a Pastor

Dear Brother Hollowell:

IT WAS good to hear again from Bristol and to know that with the approaching of her centennial anniversary she is still going on with all the zeal and fervor of youth. I fear that I shall not be able to accept your invitation to join in the celebration. Belinda has been so very weak since this recent attack of influenza, I must stay close by for a time until the summer sun gets in its good life-restoring work with her.

I heard young Richard at the state convention last month and he gave me a real message. You may be proud of such a grandson. His subject was "The House of the Interpreter," and he brought some fresh thinking that stirred the heart even of a veteran.

Some Cambridge University scientists, he said, have at last "split the atom." This is a goal toward which scientists have struggled for years, promising that when it should be attained it would revolutionize industry, society and all phases of human living.

Now it has been reached, the atom has been split, and nothing has happened. The scientists do not know what to do with the split atom now they have it. It doesn't mean anything and the old world moves on just as before.

It always requires time and further research to bring sufficient mastery to simplify great new discoveries and bring them to their full estate of usefulness and blessing to mankind.

When Benjamin Franklin drew lightning from the sky with his kite, he did not ride home from the experiment in a trolley car. That was a matter of years of research and experiment—and when at last a trolley car was produced men thought of it only as a toy for use in a pleasure park. It needed interpreting.

The Egyptians had petroleum six thousand years ago. They used it in their embalming. It had not been interpreted to them in terms of power and speed and life. They only knew how to use it to keep men dead. The Chinese had movable type centuries in advance of Gutenberg, but it did not mean anything.

Jerusalem, the city of the great king, the center of Jewish life, site of the temple of God, scene of mighty gatherings of people on religion bent, whose streets echoed with impassioned messages of prophets, knew not the day of her Visitation.

When the voice of God resounded in the heavens in acknowledgment of his Son, the full-eared, gross-hearted chosen people could only mutter, "It thundered."

These young scientists may not now be able to announce revolutionary results of their new discovery. We may grope our way for a generation or a century before we find the full significance of their work and are able to turn it to human use. But one thing is sure, the world needs to understand. Someone must tell us why and what and how.

The church of Jesus Christ is the House of the Interpreter for groping humanity. In him all things consist. In his message is abiding wisdom, the center of sane and wholesome living. In an advanced world of scientific research and learning, in the elemental life of backward races, his way is the way of sane and satisfying conduct.

The preacher, the spokesman of the church, the messenger of Jesus Christ, is the Interpreter of Life. In sorrow and in joy and in prosperity and in adversity, for high and low and learned and simple, he has a word for the guiding and saving of the race.

WELL, young Richard spoke of all these things and it did me good. It made my heart beat faster and sent me back to Creston eager to be at it full speed giving these people the very best interpretation of life and its vicissitudes which is in my power to give.

It brought anew to my mind the opening to new worlds of wisdom which had come to me in my beginning years from our leaders in conventions. Do you remember how you and I were moved at our state convention years ago by F. M. Rains' stirring appeal and his vision of great things, to go back to Bristol, pay off the burdensome balance of debt on the church so we could double and treble our participation in the brotherhood's program of world-wide work? He gave us a new interpretation of life and its meaning and we were happy to pass it on to the good church at Bristol. I think we imparted to the church the secret of perpetual youth and enabled her to live to a hundred years full of strength and the joy of living.

Yours in the joy of serving,

ECCLESIASTICUS.

Listening In On the World

World Events From the Christian Point of View

By James A. Crain

ONE of the most remarkable documents yet to come out of the Far Eastern conflict was recently published in *The Christian Century*. It is an article entitled "Japan's Military Fascism," written by Mr. Hirosa, leader of the Japanese Anti-War Federation.

Back of all that has happened in Manchuria and in Shanghai, says Mr. Hirosa, is the conflict being waged in Japan between the feudalistic military party and the wealthy and relatively progressive bourgeoisie. The bourgeoisie or "Minseito" group, led by men like Premier Wakatsuki and Foreign Minister Baron Shidehara, when in power concerned itself with economic policies, disarmament, and attempts to reorganize the military and bring it under control of the civil government. It was the Minseito policy of conciliation in Manchuria, which the militarist group have always looked upon as a necessary economic base, that brought about the present situation. The Minseito appointed as president of the South Manchurian railway a man liberal in his opposition to the militarists, and the fight was on.

The seizure of Manchuria, says Mr. Hirosa, was only the most important of numerous incidents which had as their goal the setting up of a possible military dictatorship. One of these was the attempt, at the end of October, to assassinate leaders who favored a conciliatory policy. Prince Saionji, Count Makino, Premier Wakatsuki, Baron Shidehara, Junnosuke Inouye and others were marked for death. Inouye only was killed so the move to set up a military dictatorship by wholesale murder failed. A month later the conciliatory Minseito cabinet was overthrown and a reactionary Seyukai cabinet under Premier Inukai was formed. In the Inukai cabinet General Araki, chief of the military facists, was made minister of war, and princes of the royal house made chiefs of the army and navy general staffs. So thoroughly are the military fascist chiefs entrenched that the liberal and progressive leaders of industry and commerce have felt unable to make any move against them. Victory drunk, the military fascists are promoting further disputes between Japan and China, and even Japan and Russia. In defiance of the League of Nations and the Nine Power Treaty, they are attempting to monopolize Manchurian and Chinese economic resources and markets by the development of a sort of Japanese Monroe Doctrine. They are anti-capitalistic, and advocate the nationalization of industries as a blow at the bourgeoisie.

These conclusions of Mr. Hirosa are supported by news dispatches reporting a speech delivered by General Araki, minister of war, before an Osaka patriotic society on April 22. According to cabled reports, General Araki said that Japan's mission is to make Manchuria a "paradise on earth" and "nothing that the League or anybody else does will make us deviate from that course." That Japan will resolutely oppose any attempt on the part of the League or "a certain country" (obviously the United States) to apply the Nine Power Treaty to the present situation, was another declaration of the war minister. He also warned his hearers that Russia is massing troops on the frontier of Northern Manchuria. "We are unable to understand what these warlike preparations mean. The situation is becoming serious. We can only wait and see whether the storm breaks." The same day's dispatches recorded the arrest of a Russian station master on the Chinese Eastern railway by Japanese officers on the charge of obstructing Japanese troops movements. From Moscow comes word that the ninth All-Union congress of trades-unions pledged its 17,000,000 members to defend their country, if need be, against enemies of the Soviet Union. The congress sent greetings to the Soviet war and navy commissar, calling for increased watchfulness, especially in the Far East, against the menace of bourgeois invasion. Trouble continues to develop in the Japanese controlled state of Manchoukuo, where loyal Chinese bands are harassing Japanese troops sent to protect the new régime.

If the conclusions of Mr. Hirosa have any factual basis—and there is every reason to believe that they do—then the Far Eastern situation holds serious possibilities for the peace of the world. The Japanese militarists are making a desperate bid for power. Japan stands guard at the front door of two-thirds of the earth's population and dreams of becoming the spokesman of a new and virile oriental culture. But it is entirely possible that instead of accomplishing this purpose she may succeed only in loosing revolution within.

The World Disarmament Conference at Geneva, after an Easter recess is again in full swing. The arrival of Secretary Stimson has brought some hope of bringing the divergent views of the nations into harmony. At the opening of the conference shortly after the first of the year France got the jump on other nations by proposing to arm the League as an international military force. This step has been vigorously opposed by Great Britain and the United States, as well as by Germany. Mr. Hugh Gibson, head of the American delegation, on April 11 proposed that tanks, heavy mobile guns and gases be outlawed, thus reestablishing the superiority of defense over attack. This proposal was attacked immediately by M. Tardieu of France, who argued for arming the League, supported by the Japanese delegates. Maxim Litvinoff, representing Russia, proposed a scheme for proportional reduction of all armaments, whereby armies of more than 30,000 men would be cut 5, 10, 35, 40 and 50 per cent, according to their size. Later dispatches indicate approval of a proposal by Sir John Simon of the British delegation involving the principle of qualitative disarmament to be achieved either by prohibition or by internationalization of certain aggressive arms, later to be decided by the conference. The present situation seems to be an *impasse* between the United States and France on the question of arming the League, with indications that the differences are not insuperable and that substantial reductions may yet come from the conference.

"Big Business" is having some of its cockiness taken out of it. During recent years financiers and successful business men have assumed an attitude of infallibility scarcely second to the pope himself. The mere fact that an individual was a successful "business man" gave him authority to speak on any subject under the sun. Under that charter Mr. Ford pronounced history "bunk" and Mr. Edison set himself up as an authority on immortality. In the realms of business and finance successful leaders were looked upon with a respect akin to awe. They not only assumed but demanded the rights of absolute sovereignty in their respective fields. How they have used that sovereignty is a pitiful revelation as the depression tears away the mask from the operations of some of them whose dealings are now known to the public. We have the spectacle of a group of "big names" in Wall Street creating a pool to peg up certain stocks to high prices and unloading on an unsuspecting public and then "selling short" in order to garner a second profit as the stock came tumbling down. Congressman La Guardia discloses certain brokers paying huge sums to financial writers to "boost" stocks which they planned to unload on the public at exorbitant prices. Even so respectable an industry as General Electric sells at $40 per share to insiders a stock that the general public was compelled to pay $80 for. Indianans still remember how the Insull interests attempted to combine utilities valued at $70,000,000 and then sell securities on them to the general public for $115,000,000. And now the Insull interests are in the hands of a receiver. Not only the Bank of the United States, which thousands of foreigners in New York thought was a government institution, but many other banks as well have gone to the wall because of incompetency, inefficiency, and in many instances, the positive dishonesty of these infallible "business men."

Among the benefits which will come out of the depression will be a revival of genuine old-fashioned honesty and square-dealing. Perhaps even industrialists will recognize that there are values which are not ponderable in gold and truths not computable in their interest tables.

Teaching the Chinese How to Live

By GRACE CORPRON

OUR girls' school and hospital here in Luchowfu, China, have more business than usual because people are fleeing here from the river ports. Our Baby Clinic and Bathhouse have been popular lately. Around New Year's everyone must have a bath. One day we gave thirty-six babies a bath in two hours' time, also weighed and examined them. The place is open for women's baths twice a week. One day 108 women were here. Our equipment is very simple, nothing but six tubs set in curtained alcoves, in two rooms heated by small stoves. But it is something the Chinese home does not have. It is the only women's bathhouse in the city, although there are many such places for men and boys.

Coe Memorial Girls' School, Luchowfu, China

Our Baby Clinic still has a few new registrations each week. We have about eighty now, although they do not all come every week. Thirty-five is about as many as we can handle. We are beginning to see results in our scabies cases. Many are entirely cured. In other families where everyone has it, even the servants who are apt not to be treated, it is a different problem. They reinfect each other so that it is very hard to clear up. Trachoma is also far too common—at least half of our babies have it. The treatment is long and painful and it is hard to persuade the mothers to have their babies "eat the bitterness." Another of their big problems is failure of their children to grow and gain properly the second year. They nurse them too long and do not know how to feed them other things. We have started having mothers' meetings on Saturday and I am giving a series of talks on child feeding, demonstrating everything possible and trying to make it practical.

For instance, bean sprouts are a good substitute for orange juice, and spinach and egg every day will protect their children against disease and make them grow. The first Saturday we had forty-five.

Another interesting thing we have done this month is the making of soy bean milk in our hospital diet kitchen. It makes almost a perfect substitute for cows' milk and costs only one-fifth as much. The yellow beans are soaked over night, sieved, brought to a boil in eight times their measure of water. We add sugar, flour, salt and calcium lactate and the resulting product looks and tastes much like milk. It lacks only butter fat. Babies thrive on it and our liquid diet patients all enjoy it.

Our Nurses Training School has a fine start this semester. Our five senior boys finished their examinations and we are keeping on two of them to work in the drug room and the diet kitchen. Two others are taking positions in other hospitals in the city. We have a new policy now of taking only girls for training. Our freshman class has eight attractive young girls in it—good material, all of them. Dr. Corpron has started a gymnasium class this semester and it is proving very popular. He gives them twenty minutes of setting up exercises and then a game period with such things as prisoner's base and various ball games. The unusual thing about it is the fact that this is the first time we have ever ventured to have boys and girls playing together. Luchowfu is old-fashioned and the new ideas creep in slowly. However I can assure you the young folks like it and are coming more and more to the place where they insist on choosing their own mates. We have had several successful romances in our hospital staff.

The city is full of hungry beggars. Mr. Goulter at the Agricultural Center is giving work to about sixty. Here in our compound we have six men cutting wood and helping with yard work. They are not professional beggars or they would not be willing to work for their food.

One day last week Dr. Corpron went to visit a Relief Center run by a sort of Chinese Red Cross Society, a Buddhist organization. They collect money from rich homes of the city and then give out rice porridge free twice a day to as many beggars as want it. When Dr. Corpron came home he said, "Well, I have just taken some moving pictures of the Feeding of the Four Thousand." And it is true, there were that many there. They have a huge compound and beggars are allowed to come in until ten o'clock when the gates are closed. Then the rice is passed out and over four thousand folks fill their stomachs. Our pastor went with Dr. Corpron and Mr. Goulter and they suggested to the leaders that, if they were willing, the young boys of the group could be taught to read. So several of our Christian leaders go down there every morning now and are starting Thousand Character classes. This is an example of cooperation between a Christian and a Buddhist organization. Our church does not have much money for relief work but they do have the trained leaders who gladly give their free service.

Agricultural Community Center, formerly San Ruh Boys' School, Luchowfu, where many helpful contacts are made by our missionaries

With Mrs. Muckley in China

The many friends of Mrs. George W. Muckley will be interested in excerpts from a letter which she has written from China describing some of her experiences. While in China, Mrs. Muckley has divided her time between Margaret Lawrence, her daughter, who is a missionary in Nantungchow, under the United Society, and her son, Bayard, manager of the Texas Oil Company holdings in Amoy. Mrs. Muckley has been for a number of years recording secretary of the International Convention and is now on leave of absence.

I AM now in Amoy with Bayard. Margaret and I left Nantungchow, January 12, just as soon as her school was out. We had a hard time getting off. It is not easy to go any place from Nantungchow, as one has to go to the river by rickshaw about three miles and wait for a boat to come along. If one is going to Shanghai the boat is liable to come any time between midnight and seven o'clock in the morning, so you must go to a Chinese inn and try to sleep in a hard Chinese bed until called for the boat. We left our house about nine o'clock and were in bed shortly after ten. Fortunately it was not very cold, as these inns have no heat of any kind. We were called about half-past four in the morning but it was a false alarm. We did not try to sleep again but waited, cold, hungry and generally uncomfortable until half-past twelve o'clock when two boats going down the river came in sight. It was a joy to get aboard and to have tiffin and get warm.

We left Shanghai on a Friday morning and reached Amoy Sunday afternoon. We found that Bayard had been detained in Formosa and word came that we were to join him there. It took us less than twenty-four hours to reach Keelung, the northern port of Formosa, where we found Bayard waiting for us. It was raining as we landed and we were told that it rained 366 days in the year! It is about an hour's ride from the port to the capital, Taihoku, and there we found the sun shining. There is a very good hotel there run by the Japanese Railway Administration, for now we found ourselves in quite a different country, under the strict rule of Japan, though formerly Formosa belonged to China and all the people living in the country are Chinese while the cities are largely Japanese, most of them employed by the government and almost everyone in uniform even the tiny children.

We left Taihoku that same night for the mountains on a little Japanese train. The American Consul, who had recently arrived in the country, accompanied us. We were furnished clean cotton kimonos for sleeping and each had a compartment. We arrived at Kagi at six in the morning and at seven boarded a tiny train with the rails about a foot apart to make the trip up into the mountains and to a big lumber camp. We climbed up through the tropical verdure, lovely bamboo groves, banana trees everywhere and passed through sixty tunnels as we wound around the mountains. We reached the lumber camp about three in the afternoon and found them cutting down great cedar and cypress trees. The night was spent at a private Japanese club, this courtesy shown us, I suppose, because the American Consul was with us. From this place we had a wonderful view of the clouds below us, with the peaks rising out of them like islands out of an ocean.

You may be interested in the details of the hot Japanese bath which we had. In the first place there are no locks on the doors. They are sliding doors just as are all doors in a Japanese house and one does not feel very secure from intrusion, but as we were the only guests in this case we felt quite comfortable. First you wash thoroughly in a small wooden tub or wash pan, throwing the water over yourself and then get into the large tub or pool. This last water is used for several persons and is very hot. They furnished us with kimonos, a cotton one to put on first and then a silk padded one to go over it. They are quite comfortable, especially when there are no chairs. We ate our Japanese dinner, dressed in kimonos and soon retired on the well-padded matting floor with a thick-padded comfort under us and one over us.

The next morning we climbed about two miles to see the sun rise over Mount Nitaka, which has an altitude of 13,300 feet. It was quite a climb and I arrived breathless, just in time to see the beautiful blue mist that separated us from the great mountain and then the orb of day came over the top. We could see fourteen other peaks over 11,000 feet in altitude. It was a wonderful sight.

Before we left Formosa we heard rumors of trouble in Shanghai and as there were nine foreigners on our boat the report started that there must be trouble indeed as the Americans were evacuating Formosa!

On January 28 the trouble really did begin in Shanghai but it was difficult to get any news. Margaret felt that she must be getting back, so she started on a Dutch boat February 1, but we soon heard that the boat was not allowed to go up to Shanghai and Margaret was carried on to Dairen, where she was compelled to stay a week and was then brought back to Amoy on the same boat February 19. She was finally able to leave on March 5 and reached Nantungchow in safety.

The Dutch Reformed Church established work here in 1842 and the London Mission and English Presbyterians a bit later. The oldest Protestant church building is here but there is nothing left of it now but the front wall and the colonial pillars. All the churches here are called Churches of Christ in China. I attended a church service yesterday in a church with a thousand members and there must have been at least seven hundred present.

The water is too shallow at Nantungchow for boats to land at a wharf and this is the usual manner in which passengers have to board a steamer at that place

Bible Study Groups

IN connection with our Newspaper Evangelism, Bible Study groups of five or more young people have been organized in three different villages. We have arranged for a preacher to visit these groups twice a month. Each group has a leader who is most enthusiastic and earnest in planning for the religious growth of his group. We hope to stress this part of our work this coming year by organizing such groups in other villages from which we have inquirers. This can only be done by personal visitation and friendly conference.

IRA D. CREWDSON.

Fukushima, Japan.

As It Is Done in Wema

By MR. AND MRS. PERCY D. SNIPES

AFTER a two months' trip from New York, we arrived at Wema the twentieth of September and found Miss Alumbaugh, Miss Ward, and the Havens family here. However, the Havens returned to Bolenge by the SS. "Oregon," which brought us upriver. From that time until December 31 we and the two single girls carried on at Wema. The first day of the New Year the SS. "Oregon" returned to our beach bringing Dr. and Mrs. G. W. Horton and six-year-old Esther Ruth to gladden our hearts and reenforce our staff.

Wema is the newest and most primitive station of the Disciples of Christ Congo Mission. It consists of about a hundred acres, partly cleared and in cultivation; a church, an industrial building, a hospital, an office, and a three-roomed residence, which all are of brick. Then there are two temporary residences with corrugated iron walls, rough board floors, and palm-frond roofs. Another residence is in the course of construction, and is being built with poles for framework, mud walls, rough board floors, and a palm-frond roof. This house is a gift of a friend of Dr. W. E. Davis, who is now on furlough. The house will cost about four hundred dollars, and should last eight or ten years. It will be the most spacious residence at Wema, if not the finest. At present we are in very crowded quarters, and are anxiously looking forward to moving into our "mud palace."

The natives round about Wema are supposed to be about as primitive and wild as any in Africa. Most of them wear little, if any, clothing. Their mud or bark huts are very small and the furnishings meager—consisting generally of two or three clay cooking pots, a hand-made basket or two, one or more water gourds, and perhaps a sleeping mat made of a kind of split bamboo. Of course the furnishings are not complete without bows, arrows, spears, large knives and a coarse net which the men use for hunting. Most of the people near the river also have wicker-work fish nets occupying much of the crowded space in the small hut.

They do their cooking over small fires in the open or over an open fire in the hut. Their food is simple and poorly prepared and is always served first to the men of the family and their male friends, the remainder being for the women and children. Most of our natives have next to nothing of the so-called necessities of life in a civilized country—and none of the luxuries. Tables, chairs, lanterns, spoons, salt, soap, or a change of clothing, are luxuries to the non-Christian peoples of this region who have had little contact with the outside world. Of course, many of our Christians have better homes with better furnishings—a few have several books and pictures (from our magazines).

Mr. and Mrs. Percy D. Snipes and children as they were when they returned to Africa last year

Some of our boys are making rapid progress in their school work, but in the estimation of many others a person is educated to the "quituation" point if he can read stammeringly and write his name.

In this primitive environment the Wema station has been a lamp set on a hill during the six years of its existence as one of our Congo stations. Before the work here could make much progress, teachers and evangelists had to be found in the rough, made, transformed and changed into "new creatures in Christ." Today, may it be said to the glory of those who started the work here, there are many staunch Christians, some of whom have gone beyond the three R's in their school work. This year there are five Wema boys in the Congo Christian Institute at Bolenge (about high school, plus evangelistic training). What a transition within a few years' time!

One of the boys in the Institute is the son of the old chief Bomei, who until his death three weeks ago lived a day's journey from here. When Bomei died he left one hundred and eighty-six wives and eighty children. His wives are being divided among his relatives and descendants. One of our native teachers, in a sermon in a little village spoke of the division as being like that of a bunch of hungry men dividing a wild pig which had been killed in the forest, and soon finished, with no lasting value. But Iyoko, the Christian son who is training for evangelistic work among his own people will let the spoils of his father's wealth of wives go to his non-Christian relatives. Naturally enough his relatives think he is a fool to give up so much wealth and power to follow "the white man's Savior." But Iyoko is sure he has chosen the most excellent way.

During January, we had a one month's institute for our twenty-two teachers and evangelists. It was a great joy to be associated with those men. Some of them have given up harems to become Christians, and they have given up much in other ways to become messengers of the Master. Some are being persecuted by relatives and others who do not understand them and have not come to know their Lord.

We are happy to be so closely associated with the beginnings of the work in a new and primitive field where the foundations of the kingdom are being laid by those who have so recently seen the light. How they put us to shame in many things—particularly in stewardship. All of our evangelists and most of our Christians are consistent tithers. In addition to that their "Love gifts to the King" at Christmas was francs 683.70, while the average wages of able-bodied workmen is about francs 1.50 per day. In other words, a group of some three hundred Christians, not one generation removed from paganism and hard hit by the depression, gave more than the equivalent of $683, as compared with American wages and buying power. And that was a love gift, in addition to their tithe! Before we sent our evangelists and teachers back to their villages for another six months, we explained to them how the depression was crippling the work of our Master in other fields as well as in their own, and as a result of that they agreed to take a 10 per cent cut in wages in order to send five hundred francs to our Lotumbe station, which is to them a foreign field, being six days from here by steamer.

Such a passion for the gospel and such sacrificial giving of self and means as we see in our babes in Christ at Wema, make us covet for all men everywhere a deeper appreciation of what our Master must have meant when he said "he that would come after me let him deny himself and take up his cross daily and follow me."

Almost every day, we have to refuse work to eager applicants from back-country villages. Many of them are adults who would gladly work for four cents a day.

Being mediators between such challenging opportunity and the homeland's answer to it of "lack of funds," makes for trying times and many heartaches. Nevertheless, we rejoice in our work, for it is glorious to serve in a land that is teeming with such opportunities for Christian service.

Mightier Than the Noise of Many Waters

By MRS. CLAUDE E. JONES

THE writer recently sat with seventeen other women in the upstairs study hall of a large brick school building. It was a memorable meeting, not because of its unusual outward circumstances, though these were interesting. The school is one of the fine consolidated institutions which is so happily supplanting the uninspiring country schoolhouse. It was mid-January, yet the room was full of the rich perfume and loveliness of roses, and the windows were open to the breeze. Outside these windows our eyes fell upon a scene of striking beauty, a scene dominated by a clear and noble river. But it was none of these things, nor even the very unusual quality of the rural womanhood gathered there which made this occasion one never to be forgotten.

It was the fact that every woman present knew that down three great rivers to the north walls of water were moving inexorably to pour into the already bankfull Black River, and that these waters would inevitably inundate her home and send herself and family, perhaps for months, "refugeeing" to the distant hills. Already the men were fighting to keep back the floods for a few more days that the busses might bring the children to school. Others were out in the swamp at the rear bringing in the cattle and hogs, with now and then a deer, which risks the terrors of mankind rather than the sure death of the flood. The gallant courage of a people who in the face of such a calamity can go calmly on with the affairs of life—can even give enthusiastic support to an evangelist meeting—moves the heart deeply. And these women, holding their third meeting within the week, in order to organize themselves more effectively for the work of the church! They know there must be a hiatus in the work so newly begun, but that they will resume, as they do the normal life of home and school as soon as the water subsides.

Part of the congregation at Monterey, Louisiana, showing the offering of cotton to the mission funds of the state

The rural community of which Monterey is the post office lies in Concordia Parish, in East-Central Louisiana. Concordia is a peninsula surrounded by rivers. On the east is the Mississippi, on the west the Black, a short river formed by the Ouachita, the Tensas, and Little Rivers. These streams bring down the clear waters of the hills and mountains of northeast Louisiana and southwest Arkansas. Along the southern border of the parish crawls the Red River, bringing its earth-laden contribution to the Father of Waters. Concordia is richer in rivers than was Eden, which had but four!

Bordering Black River, and beautiful Horseshoe Lake, is the strip of higher land upon which Monterey is situated. It is a land of unique beauty. The banks are close-cropped and emerald-green. The entire water front is a grove of giant oaks and pecans, all draped in Spanish moss. Here and there are clumps of palmetto and of red haw, the latter loaded with sparkling scarlet or orange berries, and veiled in softest gray. Every venerable farmhouse faces the river as though it would meet its ancient antagonist eye to eye. These homes are commodious and homey-looking, surrounded, most of them, with orchards and flowers.

Twenty-two overflows in sixty-five years counts our host, Jesse Lanehart. In 1927 the water stood thirteen feet deep at Mr. Lanehart's doorstep. To realize that every orchard, tree and flower must be replaced after each overflow is to form a new conception of the indomitable spirit of man, which can be so often overcome, yet can never be conquered. While care and anxiety have place, there is no shadow of defeat upon the brow of any, not even upon Aunt Martha Thompson, ninety-three, or her brother, Uncle William Cross, who is ninety-one. These two came west with their parents in '49 and found their gold in the deep soil of Concordia. The community is composed of the families of old settlers with fewer losses and less admixture of new blood than would seem possible in our world of change. Indeed it seems certain that this periodic total disappearance of the land beneath the waters is the one factor which gives the community its real stability. With a semitropical climate which is yet not subject to the burning heat and drouth of other sections, with a rich soil and great natural beauty, we may easily imagine this strip of water front as one of the Rivieras of America—with its proud mansion, stately avenues of palms and a pleasure-mad population. Spared these things by the inexorable floods we have this gentle countryside and this real American family life, where true values are appreciated and the old-fashioned virtues practiced. Again we are reminded that—

"God, in cursing, gives us better gifts than man, in blessing."

Monterey is the only community in Louisiana where the Disciples of Christ have been the sole religious influence from the beginning. This is true of the colored, as well as of the white population. The church was founded in 1857. The present building is the third which has housed the congregation. Many of our fine southern ministers have preached here. The church has given two ministers to the cause, Tom Campbell and Frank Lanehart. Both of these rendered great service to their home church as well as elsewhere. Members of the family of Alexander Campbell, among them his son Alexander, were among the early settlers at Monterey. The son married there but did not remain in the community. Others of the family did remain, however, and there are many Campbell descendants in the district.

The meeting held by my husband in January in Monterey, while the enemy was, as it were, pounding at the gates, is

The church three weeks later when the water entirely surrounded it

one that added greatly to our own faith, not only in God, but in humanity. Thirty young people were buried in baptism in the waters of Horseshoe Lake at the close of the meeting—on a day which was extremely cold for that climate. We knew as we drove away that we were leaving dear friends in a citadel which must soon surrender. But we believe with full assurance that we left a "tree planted by the waters" which cannot be moved; that we left a faith and courage which will continue to grow and flourish because it has proved itself in the past as "mightier than the noise of many waters."

By-Paths of Service

Lead to the King's Highway

By EDNA WHIPPLE GISH

I HAVE just come from the refugee camp carried on by the Christian forces in Shanghai. In a city where 20,000 were suddenly made homeless, it became the privilege of those who knew Christ to raise the money and give of their time to care for 5,000 of these people who were penniless and had no friends in the city. A large bank building under construction was offered to house them. Some came with a few little things tied up in a handkerchief, some with a large bundle or a small wooden truck, some with bedding and many with only the clothes they wore. But the lack of things was little thought of compared with the families who had lost some of their loved ones. There was one old man I can never forget, caring for a four-year-old grandson. He said to us, "The child's father and mother are both burned." One old lady said, "I am lost from all my people. I do not know whether they are dead or alive."

There they all sat on the floor, where their own bedding or that we gave them was spread out. One entire floor was a hospital, superintended by Madame Chiang Kai Shek, who is a strong, active Christian. Twice each day the great pails of rice and salt vegetable were passed around, and bean curd milk for the children. Everyone came with his bowl and bowls were given to those who had none.

One day I saw one of the refugee women with the Gospel of Mark which had been given her, and I thought as these people, left homeless, go back to friends and relatives in their native towns, or gradually build up again in Shanghai, can they ever forget the love that saved their lives? As they read the Book they must understand the life portrayed there and desire to walk in it.

The greatest aim toward which any of us may strive is to follow Jesus. For two thousand years Christians have studied the life of Jesus in the attempt to be like him. I remember feeling very strongly when I first arrived in China that the life we lived would tell far more than any words we could ever say. As I saw the hungering people I longed to be so like Jesus that the light of his love might shine from my face.

We read much in educational books these days about marginal responses. Often the reaction from them is far greater than from the lesson we are trying to teach at the time. Certainly in reaching a people to whom the gospel is entirely unknown it requires deep thought about all of these points of contact, as much as the message actually preached from the pulpit. I have been much impressed by the numbers led to Christ through personal work in service of various kinds. They must see Christ in us first.

Every year the largest number of our new Christians come from the day schools. There we have the opportunity to live with them day after day. As the students come to admire the lives of their Christian teachers, they desire to join the Bible classes and learn of Jesus; whereas government school students, with whom we have no special contact, can hardly be induced to join such a class or have any relationship with the church. As we play with them and study with them, they lose all fear of what they had heard was a "foreign religion."

Last spring one of the boys who had only recently entered our school asked for baptism. I said to him, "How is it that you desire so quickly to be a Christian?" He replied, "Oh, it was not quickly. You do not remember me, but I remember you. Many years I attended the Sunday school for children on 'Honey Dew Lane.' I begged my parents to send me here to high school that I might become a Christian. My chum also wants to be a Christian." This young man now teaches a Sunday school class and sings in the choir.

About eleven years ago a little girl lived next door to me. Every afternoon, as I called in the neighboring homes, telling the story of Jesus, she followed me. We grew to be great friends and I gave her a Testament. Then we both moved. Not long ago I came home one afternoon and found her waiting to see me. She was carrying a lovely baby and had brought a chicken to give me. She said, "I live in the country now, but I always read the Bible and pray."

When I first came to China a slim young boy came every afternoon to get out the table ping-pong set and other games for the students who wanted to play. He was very shy and difficult to get acquainted with. Then I learned that he was helping with the Sunday school for the children and I went to visit his work. Together we became much interested in work for children, then for young people, and this boy, Luther Shao, went to the seminary to train in religious education. The vision of service grew with experience and now Mr. Shao is taking postgraduate work in religious education at Yale. His whole life is devoted to leading his own people to know Jesus and become like him.

Years ago when Mary Kelly first started our girls' school at South Gate, Nanking, a little girl living just by the gate came and asked admittance, and it was learned that formerly her father had been a high official, but now he was dead. At that time our school only went through the primary grades, but before Laura Bao finished our school she had become a Christian and led her mother and brother both to know Christ. Her mother entered our Bible Training School and has been for years one of our Bible women. Laura married Luther Shao and is now teaching in the Christian Girls' School, caring for herself and two children while her husband is in America. The brother is principal of our South Gate School, a leader in all our church work and one of the strongest Christian men I have ever known.

New President Inaugurated

IT WAS February 20, between four and five in the afternoon, that General Justo stood before the joint assembly of Senators and Representatives of the Argentine Congress and, with his hand resting on the Bible, said, "I, Agustín Justo, swear by God our Lord and these sacred Scriptures to fill with loyalty and patriotism the position of President of the nation and observe and have observed faithfully the constitution of the Argentine nation. Should I not so do, be it demanded of me by God and the nation!" And after this brief ceremony in the Congress building, the new president and vice-president rode down the beautiful Avenida de Mayo, which stretches for a mile between the Congress building and the Pink House, to the latter, where the final ceremonies of inauguration were concluded and the presidential insignia was handed over to President Justo by the outgoing president, General Uriburu.

The inauguration of President Justo carries with it more than usual significance as it ends a period of eighteen months' provisional government and martial law following the revolution of the 6th of September, 1930.

It is to be hoped that with a regularly elected president, now that Argentina is again under a constitutional government, economic conditions will again become normal, although this may not be possible, no matter how good President Justo proves to be, for the financial crisis reaches even to this far southern republic. Trade with the United States at present is almost prohibitive because of the high rate of exchange, a dollar that is worth 2.35 pesos Argentine at par now being quoted at 3.90.

S. S. McWILLIAMS.

Buenos Aires Argentina.

Depression and the Lepers of Paraguay

By MALCOLM L. NORMENT

THIS year it was my good fortune to be asked to distribute the modest fund which the American Mission to Lepers contributes each year to bring Christmas cheer to the lepers of Paraguay. It is impossible to say just how many of these unfortunate people there are in the country. The estimates range from fifteen hundred to eight thousand. Very little is done by the government to segregate them or to provide medical attention for them. The only leprosarium in the republic is the inadequate one to be found beside the national hospital in Asunción, where two small buildings, one for men and the other for women, provide crowded quarters for about fifty men and forty women. A medical student from the hospital receives pay for looking after the lepers, but outside of the daily rations of food, which are of the meanest sort and occasional medical attention, the lepers are left to fend for themselves. Fortunately for them, help comes from other quarters. Beds were provided a few years ago by the Plymouth Brethren of New Zealand. Funds collected by Catholic societies in Argentina bring occasional help. The American Mission to Lepers, from time to time, has provided food and clothing. It was through the kindness of this Mission that a hot bath system was recently installed in the men's quarters. When I asked if it were used, the lepers told me that as the government only allowed one little stick of wood a week per man it was practically out of use. Warm baths are very essential in the treatment of the disease.

Several days before Christmas I went out to the colony to see what the lepers preferred for their Christmas treat—whether food or clothing, or wood for their bath. There was a unanimous appeal for slippers—*alpargatas,* as they call them. These are used very much by the poorer classes. The soles are made of twisted jute and the tops of canvas. As most of the lepers have sore feet, shoes of some sort are greatly appreciated. They each received a pair of *alpargatas* for Christmas. One of the requests that most touched me was that for "yerba mate." This is the delightful Paraguayan beverage which is universally drunk throughout the southern part of the continent. For a Paraguayan to be without his "yerba" is simply unthinkable. One little old man told me that he had a constant headache for lack of his daily ration of "yerba." So I bought a half-sack of the tea and divided it between the men and the women.

On the occasion of my pre-Christmas visit I found in the women's quarters a little girl about eleven years old in the first stages of the disease. Her Christmas petition was for a doll. Thinking that the women might object to my spending money for a doll that should go for food and clothing, I was a little uneasy when I took the doll out on Christmas afternoon. My fears were, however, without foundation. The little girl was wild with joy, and the women as pleased as she to have the little visitor—the first doll that had ever made its appearance at the Leprosarium. I have instructions from Dr. Browning of Buenos Aires, who sends us the funds, to supply another doll for the little girl, "when this one grows up or wears out, as dolls have a habit of doing."

It is painful to report, that in the month of February, worse days have fallen on the lepers. The "depression" has reached them away out here in the heart of South America. Two of the lepers called at our gate the other morning to say that as an "economy measure" the government was sending all the lepers away who could walk; that there would be food and medicine only for thirty. These two men were setting out afoot for their home about ninety miles away in the interior. One of them had a rather sore foot. I gave them money to take them most of the way home. As soon as I could I went out to the colony to see what had happened. What the men had said was true. The government is cutting expenses everywhere. I have learned since that many schools throughout the republic will be closed this year. Patients who can be moved are being sent from the national hospital. Neither alcohol nor cotton is available in the hospital.

The plight of these poor people is not difficult to comprehend. They are begging tearfully not to be sent away. "We have nowhere to go" they said to me. "Our families do not want us; nor do we want to go back to imperil our loved ones. Everybody fears us. No one will give us work. We have no money with which to build or rent a hut. What can we do? We've got to stay here. There's no other place to go." As one young fellow put it, "The animals are better off than we are. They have an owner who looks after them. We have no one who is responsible for us."

I looked out toward where the modern, well-equipped Paraguayan gunboats—acquired recently from Italy at the cost of millions upon millions of pesos—were lying at anchor. And then I turned to look at the dilapidated buildings that house these unfortunate victims. For a moment the folly of nations overwhelmed me. The vast millions that we spend on implements of destruction in the face of the world's great and real needs! What a crime! What stupidity!

And I thought of the thin, faltering line of Christian forces that today constitutes our only hope against the tides of pagan civilization that all but threaten our complete overthrow.

It is surely time for all the peoples of the world to partake of the sacrament of common sense!

Facing Old Testament Facts

EVERY now and then there comes to one's desk a book which you wish you could pass on to every teacher and leader of boys and girls and young people the continent over. Such a book is *Facing Old Testament Facts,* by Craig S. Thoms. Mr. Thoms is a well-known minister of the gospel and an educator and author. He is a graduate of Northwestern University, and for a number of years has been the professor of sociology in the University of South Dakota. During his pastorate at Vermillion, South Dakota, he conducted a students' Bible class which developed into an open forum and became known as one of the remarkable institutions of the state. As professor in the University of South Dakota, he has conducted two classes in the Bible, one in Old Testament and the other in New Testament study, each year.

When new countries are to be traversed, new art galleries are to be visited, and new fields of learning to be explored, one wants the most accomplished and competent guide. New knowledge concerning the geography, the history and the language of Old Testament peoples, makes the constant restudy of the whole problem of the Old Testament necessary on the part of anyone who would be a real teacher of children or young people. This splendid book on *Facing Old Testament Facts* leads to a reformation with respect to some of our misunderstandings in regard to the Old Testament.

It discusses frankly the difficulties which the youth of today faces, with the purpose of helping young people to an adequate understanding of God's revelation in the Old Testament. It is not written for biblical scholars nor in technical language. It does face, however, some of the main features of the Old Testament, which give youth trouble, in an effort to help them to an understanding of and an attitude toward the Old Testament which will make them receptive to its spiritual teaching. It will give every teacher and leader of childhood and youth a clearer concept of outstanding teaching values in the Old Testament. It is the kind of book that can be placed in the hands of young peopel with every assurance that it will be constructive in its contribution as it faces with them in frankness and candor some of the problems which disturb them with respect to Old Testament teachings.

CYNTHIA PEARL MAUS.

Note: *Facing Old Testament Facts* by Craig S. Thoms. Published by Judson Press, Philadelphia. Price $1.50.

A Romance of India

The Old Way and the New Way

By MILDRED P. REYNOLDS

HEAR the rum tum tum of the drums—see the women darting here and there. Hear the loud voices of the old men there in a courtyard in Kotmi. And look back of the house, see that tiny slip of a girl weeping her heart out as she hides from all visitors. What is the matter I hear you ask. It is one of those usual tragedies in India. The girl is to be married to that gray-haired man there in the courtyard. Poor thing, she is scared of him and all of the love of her little girlish heart is crying out for a chance to live instead of slave for her husband. What does she know of marriage; what does it mean to her? The drum tums on and the marriage feast nears completion. A little form slips into the family bedroom, grabs a bit of money, dashes into the jungle and is lost to view. She runs barefoot over the stones until she suddenly decides to make her way to a cart which she hears rattling over the road. She reaches the cart to find a kind-faced merchant whom she recognizes as a merchant of Pendra, so she sobs out her pitiful story to him, and gives him her sixteen cents as hush money. On they go, and reach Pendra before dawn. She alights and runs the rest of the way to the Christian village of Jyotipur. She had heard Mrs. Madsen speak of the place three years before, and somehow felt that the Christians would be kind to her.

Back in her village the feast was eaten, and it came time for the girl to be brought out to her husband, and lo! she could not be found. They of course began to search the village but no trace of her could they find. The next day the jungle round about was scoured, but no hope was given. The old man (husband to be), was terribly anxious that she be found so he would not lose the money he had given.

Standing outside of one of the Christian's homes in Jyotipur a Christian woman found the little runaway. She asked for work. They gave her work, along with other girls of her own age. She said later, "I didn't like the way they talked, so at noon I ran off to school, and saw the children reading there, and decided that I too would like to read." After much hesitation she told her story to Mrs. Menzies, and also expressed her desire to study, and begged her to hide her before the people came to take her away. Mrs. Menzies thought fast, and decided that the Mungeli Boarding School would be a good place for her. Now according to the law, Mrs. Menzies could not send her, but she gave the child some money and told her she could go, if she so desired. She went on to Mungeli that day and enrolled in school.

Her people arrived at the Menzies bungalow that night and inquired whether or not she was in the village. They were told that she had been there, but had not been seen since noon that day. They searched the village and the railway station, gave up the hunt, returned the money to the husband to be, and went home.

Seven years later a young man from Kotmi met and married the lovely young woman who had been saved from such a fate. She lives here now, and her home though small is an object of cleanliness. She is thrifty and kind and always present at every place of service. The way she tells her own people what Jesus has done for her is delightful to hear. She is in training now for a Bible woman. Two weeks ago she ran up to the bungalow and exclaimed: "My brother is here, and he is going to accept our Christ. His wife is coming too." And as I held her hand in thanksgiving I could hear her heart beating fast. Chameli means the "jasmine flower." It is a sacred flower of India, and its fragrance is prized throughout the land. Pray that the life of our own Chameli may spread its fragrance into many hearts.

Chameli and her husband

In School and Hospital

IN SPITE of these unsettled conditions our mission work in all of its departments is most flourishing and satisfying. It seems to me that in my sixteen years here we have never had a finer spirit shown or better work done. Nineteen were baptized at our early communion at Christmas. The department of religious education is drawing the students from several schools and the adult attendance is splendid.

The hospital is filled all the time and the fine x-ray is in constant use for gunshot wounds, for the bandits are very bold now in all the country districts. A woman doctor has just been added to the staff, and will be a great help to the school as well as to the hospital.

Our school work is very promising. We have reached, this semester, the highest enrollment the school has ever known—well over two hundred, and enrollment has not closed. Our faculty consists almost entirely of new teachers, a fine group. Our new principal we think is outstanding. She is a Ginling College graduate and had been teaching at Marshall Chang Hsuch Liang's school at $200 per month. She took our position as disciplinarian at $65 per month because she wanted her influence to count for Christianity in a mission school. In a very short time the school board recognized her fine spirit and attitude and nominated her to fill the position of principal which has been vacant for several months. Our administrative committee immediately invited her to accept the principalship which she did with some hesitation and much becoming modesty.

The school has been registered with the government and that will assure us better attendance and support. Of course, registration carries some restrictions about compulsory Bible study. That however proves a stimulus rather than a hindrance. The religious education department of the church is growing stronger and more attractive and the students are in constant attendance and the voluntary Bible study classes have been well attended.

Spring is upon us. Our earliest flowering trees have already bloomed and the shrubs are heavy with buds. It is hard to realize in the beauty of our compound that we are surrounded by the suffering of the refugees and that war is so near. When will it all cease in this poor land!

WENONA WILKINSON.

Luchowfu, China.

The Budget and the Jubilee

WHILE there is much of depression in India and will be on account of the political upheaval the church at Pendra Road has set for itself the greatest budget that any of our churches in India has ever faced. It is close on to Rs5300-0-0 and we hope to see it through with the year of Jubilee before us.

W. G. MENZIES.

Pendra Road, India.

A Study in Contrasts

By Mrs. T. N. Hill

KASIYA BAI is just one of the old women in Kulpahar, India, an unlettered woman, just a simple old Indian woman, but to me she is an inspiration and a challenge to greater effort. I am always strengthened by her happy smile and her quiet devotion, and so long as Christianity can produce here and there such souls, I shall never despair of His Kingdom.

Kasiya Bai has an interesting story, too, one which goes back to the early days in Bina when there were just a few new Christian families there. One of these families was broken by the infidelity of the mother who deserted her husband and family to join a Mohammedan in a village out about four miles from Bina. Shortly after the husband died and the four children were educated by the Mission. When we came to Bina one boy was a teacher there and his brother Daulat was cooking for the Elsam family. The two girls were in the Kulpahar Home and their mother was still living in the village nearby, and now had another brood of Mohammedan children, who grew up in the village without much education, if any.

The marriage of the younger girl, Tijjia, to Daniel, one of our evangelists, was our first Indian romance and we so much enjoyed their happy home. They are now living in Hatta but may soon go to Fosterpur where Daniel has been called as pastor. Mungiya, the older girl, was married to Tike Lal, treasurer of our little Jhansi Church, and a fine man. They have no children but have adopted one boy and two girls and are providing them with home and education.

The one brother is still a teacher in Bina, while Daulat is still a cook there. But one year while we were still in Bina, he took a fancy to a Mohammedan woman and, following his mother's example, deserted his wife, Kasiya Bai, and the little family. We had never heard of any quarrels in the family and they had seemed very happy, but the attachment to the other woman was too strong for Daulat, in spite of stern discipline on the part of the church. So, her home broken forever, Kasiya Bai went to Kulpahar with her little family of three girls and one boy, and is still there, living a simple, Christian life.

There is the old mother of Daulat, with her Mohammedan children and grandchildren, in a village without schools and no prospect but the dreary repetition of the rounds of life in an Indian village—life still much as it was two thousand years ago, untouched by conqueror after conqueror, even though Gandhi's name is now a new word to conjure with. And there are her Christian children and grandchildren, and her renegade son and his and Kasiya's Christian children, except for Daulat, in the light of Christian communities and fellowship, their eyes and lives opened by education to the riches of the world's life.

No one would guess from Kasiya's face that she has had any trouble. And her children! Dulari is the headmistress of the Children's Home in Kulpahar. It is a treat to visit the worship service there. One seldom sees little children enter more heartily and understandingly into a worship service, and it is due largely to Dulari, daughter of the renegade Daulat, granddaughter of the renegade mother of Daulat.

Then there is Jonki, just finished high school in Burgess Memorial and headmistress of our new vocation school for girls at Pendra Road; Prem Das making a good record in the Union High School (Christian) in Jubbulpore, and Lena, in Burgess Memorial, keeping up the record.

As I think of them I am reminded of that verse, "These are they that have come out of great tribulation."

An Apayao Woman and Her Relation to Her Husband

A WOMAN in Apayao is very different from other women among the non-Christian tribes. Sometimes she is considered as a servant of the husband and has a very low place in the home and in the community.

After the celebration of the marriage and the dowries have been given to the parents and relatives of the woman, things immediately turn to different aspects. The wife becomes not a loving partner but the property of the husband and in order to please her husband she must work hard, be always careful in her acts and submissive, otherwise she may be expelled from the new home. Besides, she dare not try to joke with other men especially with bachelors.

The wife usually does more work than the husband. After the husband has cleared out the side of a hill or a mountain to be their farm for the year, and after burning the trees that were cut down, and taking away the weeds and branches of the trees for fires, the work from planting to harvesting is all done by the poor and persistent wife, while the husband stays at home or in their cottage near the farm to sleep and take care of the children. Oftentimes he does not have to cook his food because the faithful wife has to cook it before leaving the house for the farm. She takes her share to the farm wrapped up with a banana leaf. This food carried to the farm or place where she goes to work is called *peckel*.

When the fatigued wife returns home, usually late in the afternoon, her domestic tasks await her. Before cooking the supper, she goes to a river nearby to bathe and carry water for the family. After supper comes her chance for rest.

This obedient wife though she is exerting all her energy to work, has not the right to spend even a single centavo without the consent of the husband. Moreover, she herself is not holding or keeping the key, but the husband. In addition to this, she does not have the privilege of selling anything that belongs to them except the baskets she weaves and a little quantity of rice.

For only a slight cause a wife may be deserted by her husband. But one of the most unfortunate causes of abandonment of a wife by the husband is sterility, no matter how good or faithful she may be. If she is not abandoned, there is always a great temptation for the husband to look for another wife. More than two years ago a man whom I baptized nearly fell into that kind of temptation because three years had elapsed after their union and still they did not have a child. But when I was informed of his intention immediately I wrote him letters of admonition, I visited the place where he lives and talked to him about the Christian life and prayed for him. His mind was changed. The Lord helped him from falling. He learned also a great lesson from God.

In conclusion, Apayao is greatly blessed by the constant preaching and teaching of the gospel and if Jesus himself exalted womanhood, the time will come that the Apayao woman will be exalted and will have an equal right with the man.

CANUTO BATOON.

Apayao, Mountain Province, Philippine Islands.

Making Contacts in Japan

IN SURROUNDING country district here we are finding that the farmer's leisurely season, if so it may be called, between fall and spring, is the rural evangelist's busiest season. During these months the folks have some time to devote to group meetings, to literature, institutes and calling. February and March are used for institutes after the New Year celebrations—the use of the old calendar in the country prolongs these festivities into February. April and early May take throngs to the parks and hills and it is then we hold open-air meetings and sell literature. Last spring the first of these meetings was held in our city cherry blossom park, the pastors of the several churches aiding. At this time, if ever, one longs for a hundred lives, and that they might be effective to stem the tide of intoxication which is the chief part of this otherwise most interesting celebration. Through the spring months folks who have been interested by a piece of literature or an article in the newspaper—these articles appear regularly through our Newspaper Evangelism organization—call or write us for help in meetings in their homes, schools or sometimes a temple, to study Christianity. The calls that can be answered always bring us into an earnest group, ranging from 10 to 150 in number, who are most eager and grateful. Sometimes we are able to arrange monthly meetings with a nearby pastor, Christian schoolteacher or other leader. The work with our regular inquirers goes on daily through our evangelism office.

IRA D. CREWDSON.

Fukushima, Japan.

Station UCMS Broadcasting

WE REGRET to record the death of Mrs. Naomi Garrett, sister of Miss Edith Noffsinger of the Philippine Islands; also of Mrs. Rachel Nicholson, mother of Mrs. F. E. Harnar of India, and the mother of F. E. Harnar, Mrs. Henry Harnar, died recently.

Plans are under way for holding sixty-seven young people's conferences this summer. These include fifty-nine for our churches in the United States, six in Canada, and one each in China and Porto Rico. One of the fifty-nine held in the United States is a cooperative conference with the Presbyterian Church.

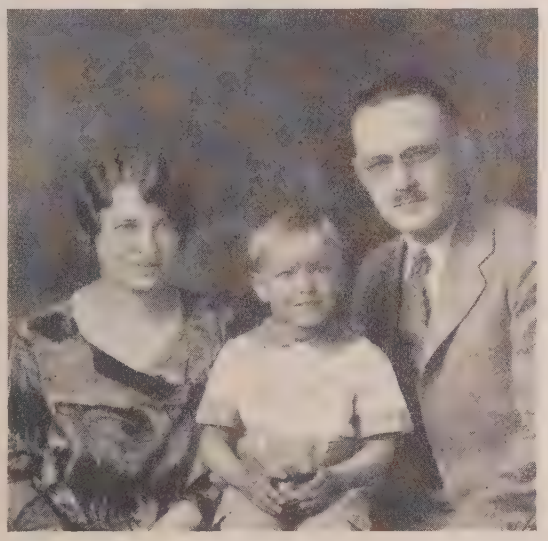
Miss Alice Dunning of Springfield, Massachusetts, will sail from New York, June 21, for Africa where she will be married to Robin R. Cobble of Monieka. Mr. Cobble went to the field last year with the understanding that Miss Dunning would join him. Miss Dunning received her A.B. degree from Smith College and spent her Junior year in France studying at the Universite de Grenoble and at the Sorbonne in Paris, receiving the degree "Superieur." During the past year she has done graduate work at Hartford, making special preparation for the work in Africa. The parents of Miss Dunning are retired missionaries from Japan and will accompany her to Africa and will provide her equipment and pay all expenses of the journey.

Mr. and Mrs. Paul D. Kennedy, who have been stationed at Laoag, Philippine Islands, will remain in the Islands for another year, hoping to secure teaching positions with the education department of the Philippine government for that period.

Our latest report from W. N. Armstrong, superintendent of our French work, states that on April 13 he took the confession of an old man eighty years of age. The confession of this man made the 100th addition on the French field since Mr. Armstrong took over the work last July. Mr. Armstrong had set the goal of 100 additions in a year; but he has succeeded in reaching this goal within nine months.

The Mid-Central Missionary Education Institute (interdenominational) was held in Indianapolis May 2, 3, 4, with a registration of seventy persons attending full-time and forty-five part-time. It was the consensus of opinion of the faculty of eight persons, two of them national secretaries of the Missionary Education Movement, and of the local committee, that the caliber of leadership in attendance was noticeably better than at either of the preceding Institutes. Our people were ably represented on the faculty by Mrs. W. F. Rothenburger and C. A. Burch. The chairman of our Board of Managers and eight of the United Christian Missionary Society staff (four from the Religious Education Department), and the state secretaries of the missionary organizations of Illinois, Indiana and Ohio were in attendance.

Five hundred orders have already been received for the special stewardship materials prepared for use by missionary societies.



Our New Editor

Mr. and Mrs. Harold E. Fey and Russell taken before they went to the Philippines three years ago. Another son, Gordon, was born in the Islands

Word has just come from the Indian Mission at White Swan, Washington, that seven of the girls are sick in bed with scarlet fever. They have been placed under special care in an isolation ward and the rest of the children are attending school.

The work in the Coke Regions in Pennsylvania continues to grow. This year due to the closing down of some industries in this part, our workers have had special responsibilities. During the spring they have assisted in securing garden plots and seeds for all those who are able to do gardening thus helping them to provide food. They have also become a distributing center for library books which the Mining Company is furnishing in some cases to its people. One of the Sunday schools—that at Allison—a little Jubilee Chapel which was dedicated five years ago, has so outgrown itself that it is having to meet in two sessions.

Miss Helen Richey and Miss Rose T. Armbruster, returning from Japan, are due to arrive in San Francisco July 8 on the S.S. "Tatsuta Maru." Miss Armbruster will spend a little time in Southern California with her brother and friends, before going East.

It is reported from Livingston Academy that our basketball girls there went through a schedule of fifteen games this season without losing a single game. They went to the District Tournament and won again. The Regional Tournament was held in Livingston and the girls won this also. This is the only girls' team in the state going through the season undefeated and winning the tournament.

Miss Marie Serrill will remain for a time with the Mary Chiles Hospital in Manila, Philippine Islands, to look after the Nurses' Training School which has a senior class of twenty-four and a junior class almost as large. Those in the senior class have been with the school two previous years and there is no possibility of locating them in other training schools in the Islands and if we were to discontinue immediately they would lose their two years of training. A fund which has been raised by the Filipinos themselves and can be used for no other purpose will care for the expenses.

In the death of Mrs. C. W. Hemry of Cleveland, Ohio, April 19, the missionary work has lost a devoted friend. With her husband and family she went to Nebraska in 1884 and was superintendent of the Sunday school at Fairfield. She organized many new missionary societies in 1888 and 1889 and was state president from 1890 to 1898. Her daughter, Miss Cora Hemry, was secretary in Nebraska from 1915 to 1924.

Dr. and Mrs. Kenneth W. Bonham have been appointed missionaries to India. Dr. Bonham is a member of Central Church, Galveston, Texas, and received his B.S. degree from Texas Christian University and his M.D. degree from the University of Texas Medical School. Mrs. Bonham comes from the First Church at Donna, Texas, and received her A.B. from Texas Christian University. During the past year Dr. and Mrs. Bonham have been at Hartford, preparing for work in India.

The authorized budget of the foreign department includes salary, equipment and travel for Dr. and Mrs. Bonham and India has requested in two communications and by cable that the new doctor be sent.

Our Colleges Look to Commencement

H. O. PRITCHARD gave addresses at the Centennial Celebration, mentioned elsewhere in these notes, at Eureka, Illinois, and Columbia, Missouri. At Eureka he gave an address on "The Contribution of the Disciples to Higher Education in America," and at Columbia an address on "The Need for Conserving the Best in These Sacrificial Days." One of the unique features of the Eureka program was that three presidents of Eureka College appeared on the platform at the same session—President Lyon who is the present incumbent, R. E. Hieronymous, former president of the institution, and H. O. Pritchard, also a former president. Each gave an address.

Bethany College

Bethany's Council on Guidance and Personnel recently prepared and considered a complete summary of the financial situation of Bethany students. The financial problems were enumerated by Dr. Cramblet, treasurer of the college. In this study the loan capacity and present standing of the loan fund is given. Student employment by the college, the number of students employed, the scholarship situation, the financing of student social life and the disposition of the college regarding each of these problems with suggestions as to the efficiency of the present system or suggestions for change are given.

Of outstanding interest to the student are some of these facts: $1,329 has been loaned to the students out of the Phillips loan fund which is accepted as inadequate; $10,000 is being carried on open student accounts at present; 40 per cent of the student body receives scholarship aid to some extent without any direct responsibility, which fact is questioned by educational leaders and the college; $12,000 is paid out to students for student work about the college which is considered as being efficient; $50,000 is the estimate of the total financial aid by the college to the students per year; $100,000 is expended by the college on the student in excess of moneys received from the students themselves, this income being from endowments; $70,000, including tuition, fees, room rents and dining room is the income from students each year, and the college in working out student programs estimates the college year expense at $750 to $800.

The problems indicated by the above figures are being carefully considered at Bethany and steps are being taken by the administration to correct any abuses which appear and especially to work out an equitable scheme whereby the student will carry a more just proportion of the cost of his education.

Butler University

Many outstanding scientists in the state and nation at some time during their careers have been members of the Butler faculty. Records at the university show that such names as Harvey W. Wiley, David Starr Jordan, Oliver Perry Hay, Richard B. Moore, and Ryland T. Brown have been linked with the science departments at Butler. All these men served Butler at a time when the foundation was being laid for the future prestige which the university now enjoys in the field of science.

Four former Butler University basketball stars, now in the coaching field, brought glory to their Alma Mater this year by the performances of their net squads in tournament play. Orville Hooker, captain of the 1923 Bulldog basketball team, and a star on the Bulldog squad which won the national A. A. U. championship at Kansas City in 1924, coached Newcastle high school to the pinnacle of the Hoosier hardwood sport this year. He was assisted by "String" Allen, another former Blue player. Joe Dienhart, who has elevated Cathedral high school athletics to a top plane, coached his boys to the state Catholic crown this year, and also went to the semifinals in the national Catholic meet at Chicago in March.

Outside the realms of Hoosierdom, Archie Chadd, '28, and Frank White, '29, made excellent records in the coaching field during the past season.

Butler University, for the first time in recent years, participated in the finals of the national intercollegiate oratorical contest in Chicago on April 29. Paul Duncan, Butler senior, by being named co-winner of the central divisional meet in Indianapolis on April 8 with Lowel Ditzen, of William Jewell College, was one of six contestants in the final meet. Duncan was the Indiana representative in the central divisional meet by virtue of his recent victory in the state contest. "The Planners" was the title of Duncan's winning oration, which he used in the final contest in Chicago. The oration deals with the present economic situation.

California Christian College

The twelfth annual observance of Founders' Day was held with an appropriate program on Thursday, April 7, 1932, in Grayson Memorial Auditorium. James G. Warren, trustee, member of First Christian Church of Los Angeles, and one of the city's prominent citizens, who has been associated with the college since its founding, delivered the address of the day.

Implicit faith in God was professed by an average of 81 per cent of the students enrolled in five colleges and universities recently surveyed by Dr. Herbert G. Searles of the School of Philosophy, University of Southern California.

Less than 5 per cent of college students are atheists, and 24 per cent of them find prayer valuable in strengthening the will or moral power. Approximately 44 per cent of them undergo some sort of change in their conception of God during the years they spend in colleges and universities. The general trend of student thought is from a belief in a personal God to belief in an impersonal God, and away from orthodoxy. The greatest change is noted in the junior and senior years, and there is a swing back to a personal conception of the Almighty after graduate study.

Phillip Gerrard, Albert Harlan and Ralph McCutcheon, all undergraduates are members of the Orpheus Club, a men's organization of some one hundred voices, which during March gave a concert in Philharmonic Auditorium, Los Angeles. Hugo Kirchofer, director, is one of the best known musicians and conductors in the southland. This club is open to membership by voice students of California Christian College who qualify, and offers a splendid opportunity to such students who desire to come here and become affiliated with one of the city's oldest musical organizations.

Christian College

One of the delightful customs at Christian College is that the girls each year who wish to do so take a rather extended trip under proper chaperonage and direction. During the present academic year they went to Cuba. While there they were presented with a baby alligator by Mr. Kirkland a friend of the institution. The alligator was christened "Kirkland" in honor of his donor. The girls brought the mascot home with them and tenderly cared for it but despite all their motherly and sisterly affection the young saurian "went to sleep with his fathers." More than a hundred mourners followed the remains to their final resting place, and the floral offerings of dandelions, daisies, buttercups, roses, and apple blossoms from the late Kirkland's many admirers entirely covered the coffin.

Miss Allean Lemmon, freshman in Christian College, and the daughter of Mr. and Mrs. C. E. Lemmon, pastor of the Christian Church at Columbia, was asked to compose a poem in honor of the passing of the baby alligator. We reproduce the poem herewith not only because of the humor which it contains but because of its genuine literary merit:

Captive

From the ooze and the slime of the swamp
And the warmth of the bog where they found me;
From the shade of the moss-bearded oak
To this box with its four walls around me;
From lord of the cruel and free
To caged humility;
Fingers that poke at me
Voices that croak at me;
Cries of surprise—"He died of starvation."
Fools! I die of civilization!

Cotner College

The Rocky Mountain Summer College at Sylvan Dale, Loveland, Colorado, will be conducted by Cotner College again this summer. The dates are June 13—August 5, inclusive. The curriculum will consist of eight weeks of regular class work which will afford eight semester hours of college credit with a possibility of nine for especially able students. Sylvan Dale is beautifully located and the equipment and surroundings are all conducive not only to a pleasant time but offers an excellent opportunity for work.

The Aylsworth Chapter of Oxford Fellowship was host to the Nebraska Wesleyan University and Midland College Chapters at the annual state meeting and banquet Friday, April 22. Frank N. Gardner, '32 was toastmaster, and Leslie R. Smith, '27, minister of the Tabernacle Christian Church, Lincoln, was guest speaker.

President L. C. Anderson recently addressed the annual conventions of the northeast, north central, and northwest districts of the Christian churches of Kansas. The north half of Kansas is part of the regional area maintaining Cotner College.

Dean Benjamin E. Ogden was elected vice-president of the Nebraska Association of Church Colleges at the annual meeting at Nebraska Central College April 1, 2. He was also made chairman of a committee on cooperative advertising. The association adopted a memorial resolution on the late Dean J. K. Shellenberger.

An illuminated trophy case was recently constructed on the first floor of Aylsworth Hall, in an unused doorway, as the class memorial of the graduates of 1932.

Disciples Divinity House

There is a Disciples Club which meets weekly in the parlors of the Divinity House. The club is composed of graduate Disciple students who are attending the University of Chicago. Some very interesting meetings have been held during the present academic year and speakers of national and international reputation have addressed the club from time to time. The club has an enrollment of 56 members this quarter. At a recent meeting of the club the members were asked to name all the different colleges they have attended. The following list of schools was named in addition to the University of Chicago: 8 have attended Butler University and Eureka College; 7 Drake; 6 Hiram; 3 Bethany, Texas Christian University, Vanderbilt University, and the U. M. C. A. College, Chicago; 2 College of Missions, Cotner College, Lynchburg College, Transylvania, University of Illinois, University of Missouri and Yale; 1 Akron University, Ann Arbor, Atlantic Christian College, Baldwin University, Bowling Green College, California Christian College, College of the City of Detroit, Culver-Stockton, Defiance, Denison, Emory University, Illinois State Normal University, Illinois State Teachers College, Indiana University, Johnson Bible College, Monmouth College, Northwestern University, Oberlin, Ohio Northern, Spokane University, Stanford, Teachers College Columbia University, Union Theological Seminary, University of Hawaii, University of Kansas, University of Pittsburgh, Wellesley, William Woods College, W. I. S. Teachers College.

The Divinity School has adjusted its curriculum to the general lines of the reorganization of the university. It now, like the Divisions, is in position to take students who have had the equivalent of the two-year college course given by the university in the college. The student can then proceed to get his A.B. degree in the Divinity School, and then go on and take the A.M., D.B., and Ph.D. degrees. The special preparation for the A.B. degree on the Divisional level includes approximately a year's work in the Division of Humanities and the Social Sciences, and another year's work in the study of religion in general and of Christianity in particular. Special courses are being organized for this purpose. These preliminary theological courses can be counted toward the D.B. degree.

Lynchburg College

John D. Sayre, secretary of the Fellowship of Reconciliation, which recently met in Lynchburg, spoke in Lynchburg College chapel on "The World Crisis and the United States." "With 100,000,000 people destitute, a war in the East, European economic collapse and increasingly black situations, none can deny that we are facing a crisis," stated Mr. Sayre.

United States holds several trump cards which she should play now if they are to do any good:

1. In the United States' hands rest the solution to the reparations problem.

2. If we are to have peace, we cannot ignore a country with such great possibilities as has Russia. This storm center of experimentation demands our ablest representatives.

3. We have lots of war machinery but our peace machinery is scanty and cheap. It is the United States who balks and hinders the peace machinery which we have by noncooperation in conferences, World Court and League of Nations.

The Missouri Colleges

At the recent Missouri State Convention which was held in Columbia our Missouri colleges had a very prominent part on the program. The Glee Clubs from William Woods and Christian College furnished music on the respective evenings which were assigned to them. These young women dressed in white presented a beautiful spectacle to the large and enthusiastic audience. The music which was rendered was of a very high order and it is not too much to say that their appearances marked the climaxes of the program.

One of the high spots in the program of the Missouri State Convention was the dedication of an elm which is a descendant of the George Washington elm at Cambridge, Massachusetts, planted on the campus of the Bible College of Missouri. The University of Missouri took a prominent part in this ceremony which was presided over by Dean G. D. Edwards. The president of the university, Dr. Walter Williams and Dr. J. W. Hudson, chairman of the Philosophy Department of the university, gave an address. Dr. George H. Combs, pastor of the Country Club Christian Church of Kansas City, delivered the closing address. The university band and the military department were present in formal array and lent color to the exercises. This event was more than anything else a tribute to the character and influence of Dean G. D. Edwards who has been working in connection with the university for a quarter of a century, although it was not so intended by Dr. Edwards who presided over the ceremony.

Texas Christian University

Twenty-two victories, 12 defeats and one nondecision contest is the record of Texas Christian University debaters this season.

Radio debates were an innovation of this season's schedule. T. C. U. won from the University of New Mexico and the University of Florida in contests broadcast over station KFJZ, Fort Worth.

The outstanding letter athlete of Texas Christian University, beginning this year, is annually to receive a ring to be known as "The S. A. Ashburn Award." Candidates will be judged on the three qualities of scholarship, athletic ability and character. The award is being given by Professor Karl E. Ashburn of T. C. U. in honor of his father, the Reverend S. A. Ashburn of Forth Worth.

In the 986 students enrolled in Texas Christian University this semester 14 religious bodies are represented, a survey shows. More men belong to the church than women, 437 men being members of some church, while 419 women hold membership. One hundred and thirty students have no church affiliations, 66 of these being men and 64 women. Of the 15 brotherhoods represented, the Christian Church leads, the Methodists are second and the Baptists third. Of the 279 students who are members of the Christian Church, 146 are men and 133 women. Two hundred and six students are members of the Methodist Church, 115 being men and 91 women. Of the 164 students who belong to the Baptist Church, 91 are men and 73 women.

A scholarship valued at 8,000 francs has been awarded to Miss Bita Mae Hall of Fort Worth by the Institute of International Education, New York City, for a year's study at the University of Toulouse, France. Miss Hall is the daughter of Dean and Mrs. Colby D. Hall of T. C. U. and was graduated from

(*Continued on page* 46.)

What, Where, When and How

Conference-ites and World Missions

Will It Make a Difference?

WILL it make any difference in the missionary education program of your church that you have had young people in conference this summer? It can make a tremendous difference. It all depends on the way in which you make use of the training and experience of these young people.

Conference Meets the Need of Youth

Two types of conferences are held each year. The preparatory or high school conference is for the purpose of special enrichment, self-discovery, and discovery of avenues of service; the older young people's conference is for the purpose of motivating, guiding, and making more effective the service of young people in the local church.

The young people attending the high school conference have the opportunity of enrolling in two courses which will be of tremendous value to them in enriching their understanding and appreciation of the missionary movement and their share in it.

"The World Program of the Church," taught by one of our missionaries, presents the scope of world missions in general, as well as the program of our brotherhood, all of which is an extension of the service of their local church. It places definite responsibility on each student in having a share, through his church and its recognized missionary agencies, in this most sacred and creative work, to the use of time, talents and money, in a Christian way.

The older young people will have the opportunity to choose from among the following Leadership Training courses, the one which they feel will help them the most in their work in the local church:

"Training Youth for World Friendship," Unit No. 106, is most helpful to young people, in that it guides them in the selection of attractive missionary books and materials, and presents the best methods for their use. It also outlines plans for missionary instruction, projects, and service activities for young people. The text used is *Training for World Friendship*, by Ina Brown.

Two content courses, "World Missions," Unit No. 308, and "Home Missions," Unit No. 309, are also available. Each year the young people's interdenominational mission study book becomes the text. This year the interest of the Protestant world will center in a study of the North American Indian and China. The text for the former is *Indian Americans*, by Hulbert. It is an expression of the thought and aspirations of the young Indian of many tribes. The text for the latter is *As It Looks to Young China*, a strikingly interesting treatment of the social and religious questions that Christian youth in China are facing today, and a challenge to American youth to cooperate in the world mission of Christianity. Each of the six chapters have been written by one of the outstanding younger leaders of the Christian church in collaboration with a foreign colleague of his own choosing. This course will be taught by a missionary or one who is an authority on China.

In several of the conferences the vesper addresses and the Quest Groups will provide an opportunity for lectures and discussions, centering around two vital topics for consideration—nationally and internationally—"Youth and the Liquor Question," and "World Peace."

Conference Meets the Needs of the Church

You will readily see that the conference curriculum is helping to prepare the youth through courses and acquaintance with missionaries and leaders. How then can the local church profit by this experience? How may the local church strengthen the missionary program?

First of all, have a conference with young people who are going to conference, and arrange with some of them to enroll in these missionary courses. The students may have in mind a special need or missionary problem of the young people of their church, or the age group which they serve, and seek to find a solution.

The true conference spirit is that of cooperation and helpfulness. The conference student can no more do this work successfully alone, without the more mature judgment and experience, than the church can carry on without the enthusiasm, training and keen interest of their youth.

Those who have had "The World Program of the Church," might plan for an interesting meeting in which they present with maps, charts and pictures, the missionary program of our brotherhood. This meeting might well be followed with a presentation of the missionary interests of the local church; a study of the place of missionary instruction in the church; their giving; and stories of those who have gone from their church in special service, or those with whom they are sharing.

The courses on "Stewardship," "World Peace," and "The Liquor Question," should have special consideration. Each of these topics so vital to the life of Christian youth in our nation, and on which so much information and material is available, may well become elective courses for study and discussion during the winter, through a period of four to six weeks. The young people's directors of the United Christian Missionary Society will be glad to assist with suggestions and lists of available program helps for these timely courses.

The conference students who have had one of the three Leadership Training courses, may be of valuable assistance in working with the committee and arranging for a Church School of Missions. They could assist in advertising the school, helping to select and to make available, materials for various age groups, and assuming special responsibility for enlisting and enrolling the young people.

The young people's program is not complete without a study of missions. Why not use the conference young people who have had training in the building of worship programs, and those who have training in the missionary courses to arrange a series of worship services around the theme of missions.

Ask those who have been in the courses on the North American Indian and China, to review the books and to give high points of the courses they have taken in conference. This may lead to a desire on the part of the young people in the church to study and know more about the youth of these races. If so, arrange to use these books and supplementary material in mission study classes among them.

Since these books are used to provide the background material in the Young People's Missionary Circle, and the Hi-Tri Club, the conference young people may make a great contribution to these two missionary organizations as they share with them these courses.

Plan with conference young people to build up an effective and interesting missionary library. Have some to make out a list of desirable books and state why they should be included in the library. Others may work out a plan of finance for securing the books and making arrangements for cataloging and circulating them. Others may have charge of announcements, reviews, reading, funds.

Why not utilize the experience of conference young people in building a World Friendship Treasure House? This Treasure House should consist of missionary hymns, poems of world brotherhood, stories for all age groups, interesting newspaper clippings, maps, plays, pageants, missionary leaflets, illustrations, pictures and bibliographies, and announcements of new and up-to-date missionary materials. This material should be tabulated and filed according to country or subjects. A file might well be made for every racial group and country where we carry on missionary work and should be made available to all age groups.

These are only suggestive of many ways in which conference-trained youth may make effective their experiences, and at the same time build a constructive missionary education program for the various age groups in the church.

The Missionary Organizations' Own Section

Your Call to Service

IN THIS month, many missionary organizations will lay upon their officers the responsibility of leadership and guidance, and many women will be asked to accept new duties and opportunities for service. Formerly women were sometimes elected to office as a token of honor, and too often accepted the position without due recognition of the responsibilities involved. In these days when efficiency has become the watchword of success, ability and fitness for office are vital considerations.

Perhaps the primary qualifications of any officer are her love for the work and deep consecration to it. She should be courageous and hopeful, able to see the possibility of reaching any aim, however difficult, and a willingness to undertake any task however large.

Sometimes women of ripe years and experience are the right ones to choose but frequently younger women are possessed of a vigor and an alertness, an enthusiasm and courage for big things that are essential assets for leadership in missionary work.

Officers should be able to lead the membership in happy cooperation. This calls for tact and graciousness and a certain amount of executive ability. But above all else, leaders should be women of faith and vision and spirituality.

When we consider the necessary qualifications for an adviser or counselor of young people's groups, we realize that they include (1) a passion to work with young people; (2) a yearning to understand young people; (3) and a willingness to give time to youth. Spiritual purpose, a knowledge and understanding of missionary service and an interest in and love for young people must be attributes of those who seek to develop and train leaders of the future.

Very great care should be taken in the selection of a superintendent for boy's and girls' groups. She should have enthusiasm and vitality; be sympathetic and friendly; be adaptable; be honest in words, life and purpose; and be an attractive personality whose example we want boys and girls to imitate.

A woman should see, in her selection to serve in any of these capacities, a call of Christ for fellowship with him in the wonderful work of his world purpose. It is a marvelous thing to have been entrusted by Christ with some of the great work of the church for the uplifting of the world.

Does the scope and importance of the task scare you? Do the qualifications of leadership in his cause overwhelm you? Do you see only too plainly your shortcomings and weaknesses? It is a good thing for us to be aware of our inefficiencies and our inadequacy but we should never let such consciousness keep us from serving him as best we can.

If we refuse to give the talent, the time, the ability that we now possess, we withhold from our Master the opportunity he seeks to develop us.

Think for a moment of the twelve men whom Jesus called to be his disciples. Such ordinary men we would term them!

De Lawd he had a job for me,
  But I'd so much to do,
I ask him to git somebody else,
  Or wait till I git through.

I dunno how de Lawd come out.
  He seemed to git along,
But I felt kinder sneakin' like,
  Cuz I knowed I'd done him wrong.

One day I need de Lawd myself
  An' need him right away,
He never answered me at all,
  But I could hear him say,

'Way down in my accusin' heart:
  "I'se got so much to do,
You'd better git somebody else,
  Or wait till I git through."

Now when de Lawd he have a job,
  I never tries to shirk,
I drops whatever I'se on hand,
  And does de good Lawd's work.

My own affairs can run along,
  Or wait till I git through;
Nobody else can do de job
  De Lawd's laid out for you.

—PAUL LAWRENCE DUNBAR.

Plain fishermen, uncultured and uneducated, possessing no wealth or position or honors, yet in these men Jesus saw the potential leadership of his church.

Do you remember the call which Jesus gave these men? There were two parts to that word of his: "Come and follow me and I will make you . . ." Only because they disregarded their unfitness and inabilities and entered his service just as they were, was he able to make them into great preachers and teachers and writers.

When you are called to a place of service and responsibility, do you hesitate and think of the mistakes you are sure to make? Then think of poor, impetuous, impulsive Peter! We see him falter and fail his Lord, yes, even deny him, yet we see him stand forth on Pentecost as one of the greatest preachers of all time.

Do you realize a lack of knowledge and information? Then think of Thomas. Only two remarks are credited to Thomas and they are both questions; yet when he received an answer, his reply gave witness to his Lord.

Do you shrink from public speaking? Then consider Andrew. Apparently he was not an orator and yet Jesus chose him as one of the twelve. Andrew's spoken word was to an individual, his brother, and he brought him to Christ.

In all the four Gospels, there is no record of any woman ever going away unchanged from the Master's presence. No woman whose life was touched by Jesus and his message was ever again the same woman as before. In all the four Gospels there is no record of any woman who ever failed Jesus or denied him.

Will you let him change you and make you into the woman he would have you be? Will you respond to his call for service and give him the opportunity to develop your mind and heart and soul? Will you put to work for him the abilities you now possess, "confident that he who has begun the good work in you will go on completing it until the day of Jesus Christ"?

Some Suggestions for Callers on Prospective Members

1. Believe in the work yourself.
2. Know that Christ will be with you.
3. Prepare yourself in prayer.
4. Pray personally for those you seek to win.
5. Know what you are going to say.
6. Have some interesting things in the WORLD CALL to call attention to.
7. Leave a copy of WORLD CALL everywhere you call.
8. Do not talk about the weather, nor of other unimportant things. Be in earnest.
9. Tell what the local church should be doing in response to the great needs of the world.
10. Tell about the fine features of the local missionary society's work, and of influential women who are members.
11. Urge membership for the sake of the woman herself, not for what her offerings will do. Make her feel that we are seeking her, not her money chiefly.

Programs for Adult Organizations

For the Leader of the June Program

Topic—Southward Bound!

My Dear Leader:

I hear that you have been asked to lead the missionary meeting for July. I am glad and want to tell you what a splendid program is planned for this month. Since this is the first meeting of the new missionary year it is your privilege to introduce the new course of study. As you present the topic for this meeting you will want to announce also the theme for the first six months and show how this theme is a part of the whole. The theme for the first six months is "Goodwill to Men." From the outline on page two of the *Program Year Book* you will see how this general theme is subdivided into three parts. The first division is "Goodwill Through Travel and Books" and covers the July and August programs. These are the vacation months of the year and these are vacation occupations. Some folk travel in the summer time, others travel far "when at home alone they sit" by reading books.

Our July program is the travel program. What more appropriate than a trip to South America at the time the World Sunday School Convention is meeting in Rio de Janeiro? In addition to this convention is the fact that we have two very important and interesting pieces of missionary work in South America. So we are "Southward Bound!" Travel is a very splendid way to promote "goodwill." Once we know people and see their home countries we are sure to have a more friendly feeling toward them. And this trip is going to enlarge our appreciation of the people of the other America.

Since this is a vacation meeting and a travel study it would be fine to advertise the meeting with posters which announce a "vacation cruise." Sailing date is the day of meeting and the sailing hour the time of day. The pier from which the boat sails is the place of meeting. Travel circulars can easily be obtained and will supply pictures and ideas for your posters.

As you make plans for the program you will want to read pages 6 and 7 of the *Program Year Book.* Also read pages 14 to 19 in the *Adult Manual.* Next you will want to turn to pages 8 and 9 in the *Program Year Book* for the definite plans for the July program. Notice that the devotional theme "Horizons of the Soul" is chosen to fit in to the general study for the month, and is developed in this issue of WORLD CALL. (See "Devotional Study for Missionary Societies.") Immediately after the devotional period you will have charge of the meeting for the actual development of the topic, Southward Bound!

For this program three features are offered:

1. "All Aboard for Rio de Janeiro"—a trip to South America with the World Sunday School Convention. This is a simple dramatization and is provided in leaflet form. The Chairman of the Program Committee will supply you with the leaflets. There are three characters and three leaflets are provided so that each character may have her copy. This should be sprightly and informal. Call attention to the fact that this ocean voyage is the route that our missionaries cover on the way to the South American fields.

2. "Seeing Buenos Aires." This is provided in leaflet form and is written as a travel letter, delightfully informal and chatty.

3. "Up the River to Paraguay." This material is found in the June WORLD CALL, under the same title as given here. This also is a travel letter. In announcing these two letters you might say something like this, "Our friend Mary is, as you know, traveling in South America this summer. Two of our members have just recently received letters from her and I have asked them to share the news with you."

I am sure it will interest you and the members of your missionary group to know that these two travel letters were written by Miss Mary Irene Orvis, a missionary who has given splendid service both in Buenos Aires and Asunción. She is now at home. Her furlough was over in the spring, her sailing date was arranged, she was in New York all ready to sail, when she received word from headquarters that her sailing must be cancelled because of the reduction in receipts and the necessary cutting of expenses on the part of the United Christian Missionary Society. This was a great disappointment to Miss Orvis and we will especially appreciate these two letters when we know that she wrote them in the first few days after learning that she could not now return to her beloved work.

In addition to this material you will find an article in April WORLD CALL, "Let's Go Sailing Down to Rio" by Robert M. Hopkins, dealing with the World Sunday School Convention. If it is not possible to use the dramatization this article could be reproduced. At least you will want to call attention to the article and urge all the members to read it. Also, in the same magazine, "Post Convention Trips," by Hugh J. Williams. March WORLD CALL carries a very fine article "Springtime in Latin America" by John Mackay and the poem "Christ of Everywhere" with the picture of the Christ of the Andes. Use this in your meeting.

There are so many other fine things I would like to mention. For instance Dr. Elliot's splendid book on Paraguay. See the review of it on page 34 of April WORLD CALL. Also *Seeing South America* a book written by John T. Faris especially for delegates to the Sunday School Convention. Fine book for vacation reading! Remember also *Among South American Friends,* by Mr. Corey; *Paraguay* by Morton; and *It Happened in Paraguay,* by the Leaches.

The Pan-American Union, Washington, D. C., will send you most interesting booklets on Paraguay, Asunción, Argentina and Buenos Aires. The Union is an international organization of the twenty-one American Republics and is devoted to the development of commerce, friendly intercourse, good understanding and the preservation of peace among these countries.

But I must stop. There is always danger in making our programs too long. You and I will need to practice a lot of self-control for we will want to put into one meeting all that we have learned in our study. I do hope you have an extra splendid meeting and start the year's study with enthusiasm. I'll be thinking of you on the day of your meeting.

In friendliest fashion,

ANOTHER PROGRAM-PLANNER.

Suggestions for the Fellowship Hour

FOR this July meeting it will be very appropriate if you make the outgoing and incoming officers "guests of honor." Since it is also a travel meeting you might make the fellowship hour into a steamship affair. If it is a picnic meeting have a "Captain's Table" and have all the honor guests at that table with special decorations. There might be "steamer letters" for each honor guest, appreciating the work done by the outgoing officers and assuring support to the new. It is a time-honored custom of ocean travel that there are special initiation exercises for all who are crossing the Equator for the first time. Choose your honor guests for these stunts. Let "Father Neptune" appear in costume and be master of ceremonies as each honor guest is initiated. Any funny stunt may be assigned to each one. If it is not a picnic meeting and refreshments are to be served let it be an "afternoon tea on shipboard" or the late evening refreshments of assorted sandwiches and iced drinks which are a part of the boat "eating schedule."

Above the individual, like an ardent flame, floats the standard of nationalism; above nationalism waves the banner of race; but, free and untrammeled, far above nationalism and race, streams the oriflamme of the Spirit, for the Spirit knows naught of limitations, which are consumed and annihilated in its ardent white flame.—GABRIELA MISTRAL, distinguished educator, poet and humanist of Chile, South America.

Programs for Young People

Circle

(For Young People, ages 18-24)

1932-33: *Fellowship in Service.*
July Theme: *Fellowship in Service.*
Worship Theme: *Making Life Count.*

Friendship in Service

THE FINEST forms of serviceable living are reached not when I give some helpful ministry to you, but when we in mutual fellowship work out our welfare together.'' This quotation is the keynote of the study and fellowship in service during the year as we become acquainted with the two interesting peoples —the North American Indians and the Chinese.

Making His Dreams Come True

A series of six worship services has been prepared which will help Circle youth to face fairly their opportunities in bringing to pass Jesus' great ideal and challenge, expressed in his last words, ''Ye shall be my witnesses unto me.''

The Program Year Book

Contains suggestive program outlines. Each month three ways of participating in a larger ''Fellowship in Service'' are suggested: ''Through Help,'' ''Through Prayer,'' ''Through Reading.'' If every executive committee, every leader, and every counselor will refer to this page, it will be invaluable.

The Program Packet

Contains worship suggestions and materials that will assist in the development of the programs.

My Purpose and My Record

This year we are using ''My Purpose'' and ''My Record'' by special request of the young people in several of the World Fellowship Meets. They were convinced that if the members of the Circle would keep the items in ''My Purpose'' it would lead to efficiency and the building of a more interesting Circle. They also requested the addition of two items: one relating to daily meditation and prayer, the other to proportionate sharing. ''My Purpose'' and ''My Record'' may be found in the Program Year Book. They are also printed on cards, and may be purchased at minimum cost. These will be of value to place in the hands of the individual members.

''Indian Americans''

Three months of the home mission study, from September to December, will center around the North American Indian Order *Indian Americans,* the book that is used as the background of these months' study. Order materials in time for the July meeting. Your president has received the order blank and sample copy of the Program Year Book.

Senior Triangle Club

(For Young People, ages 15-17)

1932-33: *Building a New World Together With God.*
July Theme: *Discovering the Need.*
Worship Theme: *Building.*

''Who will live to slay the foe?
Who will die to prove the true?
Who will claim the earth for God?
Who will build the world anew?''

THE Hi-Tri Club during the next year will use as their theme ''Building a New World Together With God.'' The hymn ''O Master Workman of the Race'' is found in the Program Year Book. It is hoped that every Hi-Tri will use this theme hymn, as it is most appropriate.

The Program Year Book

The Year Book outlines the program from month to month. ''Building Helps'' offer suggestions to the executive committee, the president, and the leader, for each month. They should be read carefully and used advisedly from month to month. The ''Builder's Tools'' suggests good books and other materials that will be of special value for reading and program building. Each month there is the statement, ''As a builder of a new world together with God.'' This is in the form of a pledge or a prayer, and helps to summarize the thought each month. It is suggested that this be used as an appropriate closing of the monthly meeting.

The Program Packet

The program packet contains worship materials, stories, discussion suggestions and talk outlines for the presentation.

My Purpose and My Record

''My Purpose'' and ''My Record'' are used this year at the request of young people who found value in them during the past year. It was their hope that during this year two items might receive unusual emphasis: that of a time each day for quiet reading, meditation and prayer; and sharing as a proportionate giver.

Not only will ''My Purpose'' and ''My Record'' be found in the Program Year Book, but cards will be provided at a minimum cost, on which individual members may check the items in ''My Purpose'' and make a record each month.

Theme for the Year

During the first six months we will have two general studies, and then devote three months to the study of the North American Indian. This will give us opportunity to become acquainted with the Yakima Indians, among whom we have our work at White Swan, Washington. The last six months will be devoted to a study of China.

Intermediate Triangle Club

(For boys and girls, ages 12-14)

Summer Quarter, 1932: Choice of *Trails of Discovery in World Friendship.*

NEW program materials for the entire twelve months of the year will be available for the I-Tri Club in October. You will be receiving information regarding these new program suggestions.

During the summer months of July, August and September we suggest that you select one of the units of *Trails of Discovery in World Friendship* that you have not used. We are listing the *Trails of Discovery* that are available.

Trails of Discovery in World Friendship

Along the Congo
Among American Negroes
From Japan to America
In the Philippine Islands
Among Mexican Friends
From Mountain to Bayou
With Comrades of India
In Latin America
Among New Americans
With Friends in China
Around the World

Perhaps the I-Tri Club can make their choice as follows: Select first of all those Trails you have not used. Now, as you have these titles before you, discuss these questions: In what way am I familiar with these people? Is it in a friendly way or an unfriendly way? Does something I have heard or experienced prejudice my attitude? Which people am I the most interested in? Why?

Select the Trails in which the group is most interested. It will be splendid for the adviser to have the complete copy of the Trails the I-Tri selects. Make use of the World Friendship materials found in the entire Trails which will assist in supplementing the Triangle program. Refer always to the book list and to various helps and suggestions.

Summer Reading

Two very interesting books written especially for the Intermediate boys and girls have just come from press. Make them available for the Intermediates in your I-Tri Club to read during the vacation period. Also request the librarian to make them available in the public library, and then list these two books:

The Young Revolutionist, Buck, paper 75 cents, cloth $1.50. A picture of Chinese youth which is most vivid and fascinating for young people.

Three Arrows, Young, paper 75 cents, cloth $1.00. A reading book of thrilling interest, based on the conditions in the early days of Indian missions.

Devotional Study for Missionary Societies

JULY

Horizons of the Soul

Call to Worship.—*If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. In his hands are the deep places of the earth; the strength of the hills is his also. The sea is his, and he made it; and his hands formed the dry land. O come, let us worship and bow down; let us kneel before the Lord our Maker.*

Hymn.—*In Christ There Is No East Nor West.* (Found on cover page of Program Year Book.)

Scripture.—*Son of man, set thy face toward the south, and drop thy word toward the south. Behold these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up your eyes and look on the fields; for they are white already to the harvest. For there is no difference between the Jew and the Greek: for the same Lord is rich unto all that call upon Him.*

Hymn.—*Jesus Shall Reign Where'er the Sun.*

You have toiled to the summit of a hill or mountain, you have climbed an outlook tower or been whisked to the top of a tall building to get the view. And you have marveled at the beauty and breadth of vista unrolled before you. Or you have paused on a clear day on the open prairie and exclaimed over the distance you could see. We love the horizon. We glory in the distance we can see. We like the vantage point that pushes the horizon farther and farther away.

How God has widened the horizons of our sight! Once it was God and Abraham—God and one man. The horizon was pushed back and it was God and one family—Jacob's family. It grew into a nation and other nations came within the range of vision. Ezekiel the prophet dared say, "Son of man, set thy face toward the south." Isaiah saw people coming from afar, Gentiles and kings. Then "God so loved the *world* that he gave" and Jesus came and pushed the horizons still farther. Do you remember that incident when he sat by Sychar's Well and looked out over hills and plains covered with billowing, yellowing grain? Oblivious to the colorful crowds surging round him and seeing not those hillsides of ripening grain, in his soul instead was the far look when he said, "Lift up your eyes and see the fields that they are white already unto the harvest." So he passed on to us the far look and broadened the horizons of our souls.

How far can you see? The near views, the near horizons of opportunity and need we must see and at the same time the far. "*Far* and *near* the fields are teeming." We must witness *both* in Jerusalem *and* the uttermost parts. I heard a preacher tell how he stood at the entrance of St. Peter's, that vast cathedral in Rome and walked slowly forward noticing all the while marble slabs in the floor carrying the names of other great cathedrals of Europe. These slabs indicated the length those other cathedrals would extend if they were set down in St. Peter's. And then he said, "How far does your church extend? What is its length and breadth?" Further he said, "A man from a certain church was going on a trip abroad. He would visit a certain village in the Near East where his church regularly supported relief work and so he carried the annual gift. As he delivered the money and saw the work his church was doing there he suddenly realized how far his church extended. He saw it at work in a far-away place. What is the length of your church? I'll tell you, it is the distance your church extends itself in service for others."

How far can you see? What are the horizons of your soul? The width of your interests and the breadth of your love mark the horizons of your soul. Edna St. Vincent Millay says:

"The world stands out on either side
No wider than the heart is wide;
Above the world is stretched the sky,
No higher than the soul is high.
The heart can push the sea and land
Farther away on either hand;
The soul can split the sky in two,
And let the face of God shine through."

We must keep our eyes on the far horizons. We must stand always on the frontier of new adventures. The daring and devotion of those who have gone before call us from afar, beckoning us on to the frontiers of his kingdom. As far-flung as our care for mankind, just so far do the horizons of our souls extend.

Prayer.—That our hearts may be enlarged, that our love for mankind may grow greater and greater, that the whole world may be included in our interests and service.

Hymn.—*Blest Be the Tie That Binds,* or *The Whole Wide World for Jesus.*

—EDITH EBERLE.

Echoes From Everywhere

Church Service In Africa

I wish you could have attended service here at Coquilhatville this morning. From beginning to end it was entirely in the hands of the natives and it was a joy, an inspiration and a challenge to watch these children of cannibals partake with dignity and sincere worship in the different phases of the church service, including communion. Captain John of the Steamer "Oregon" gave the sermon to a splendid audience of about two hundred. I wish that all missionary doubters might contrast that group with the average town natives induced to leave their forest homes for life in commercial centers and forced to fight losing battles against temptation and vice, with no religious allies.

DONALD H. BAKER, M.D.
Coquilhatville, Africa.

Amazing Sale Of Scriptures

Under the competent direction of Paul Penzotti, agent in the River Plate Republics for the American Bible Society, 42,000 copies of Gospels and Proverbs in an attractive special edition were sold on the streets of Buenos Aires during one month. Sr. Penzotti has a number of colporteurs working in the capital and outlying districts and he reports large sales not only of Bibles and portions of the Scriptures but also of other books which give the much-needed good reading for children and others in the homes and church schools. E. N. Bauman, missionary in the Argentine Chaco, reports that he is never able to carry along enough Bibles to last through an itinerant evangelistic trip. His supply is always exhausted before he reaches the end of his journey.

HUGH J. WILLIAMS.
Buenos Aires, Argentina.

Baptisms in Africa

Baptisms for two months so far reported are 217. Mr. Cobble and I recently visited four centers and held four evangelistic institutes.

CHARLES P. HEDGES.
Monieka, Africa.

Radio Broadcast In Luchowfu

For ten days at the time of the outbreak of hostilities in Shanghai all mail service was cut. Also because of the China New Year season all launches and sailboats were stopped running to Wuhu. We had no source of information of the events in Shanghai but the West Gate Radio. Our West Gate Community Center gets the news in Chinese from the Nanking government broadcasting station and has it printed for distribution to the people of this community. Mr. Goulter and I take turn about going over to listen in on the Manila, Philippine Islands evening broadcast of United Press dispatches, type four copies for our four missionary homes here, and also give our news to the Community Center for its paper.

We have an understanding with the Manila Broadcasting Station that if lines of communication are cut to Luchowfu and the American Consul at Nanking wishes to communicate with us, he may do so via

their station, during the Informational Period, 6:30 to 7 p.m. daily. You see we are prepared to avoid the difficulty we experienced in 1927 when we were cut off from the outside world for two weeks while the Nanking trouble was in progress, and telegrams from the American Consul and Mr. Marx never did reach us, nor did our wires ever reach their destination, and we were lost to our worried friends and realtives for over two weeks.

D. S. CORPRON.

Luchowfu, China.

Services For Shut-ins

The woman's missionary society and missionary guild of South Broadway Church, Denver, Colorado, conducted prayer services with the shut-ins during the week preceding Easter. One group went to the Old Ladies' Home by request. A service was held at the church Friday afternoon and another at 8:30 on Sunday morning, when the self-denial offerings were presented.

At a recent school of missions of five weeks' duration, there was an average attendance of 125.

LOUISE MILLER.

Denver, Colorado.

At Japanese Christian Institute

The Japanese people at Japanese Christian Institute had a great Easter season. Some of the young people went to hear Jesse Bader when he talked on personal evangelism.

On Easter Sunday at sunrise they had a service for the young people at Hollywood Hills above Hollywood Bowl. There were sixty-two in attendance. About fifty-five of the group then went to the church for breakfast; 263 attended Sunday school; at the morning worship hour Mr. Unoura baptized four adults and in the evening at the Young People's Vesper Service Charles Severns baptized sixteen young people. The young people are all very loyal to the church.

Easter at Hazel Green

Easter was ushered in at Hazel Green with a steady, cold rain mingled with sleet and snow—and throughout the day the downpour continued. The spirits, however, of the students and faculty of Hazel Green Academy were not so much as dampened. The students marched to the church downtown and observed the significance of the day in a fine worship service conducted by the pastor, J. T. Highfield.

Some of the faculty members who have organized Sunday schools in the rural communities about Hazel Green and who have been going forth to serve in these Sunday schools during the winter were none the less faithful on Easter. They trudged through rain, mud and swollen creeks and branches to fill their places for which they have generously and voluntarily assumed the responsibility. The offering in none of these Sunday schools was very large—nevertheless they represented gifts of love and sacrifice.

More than 100 worshipers were brought together on Easter through the efforts and services of members of the Hazel Green Academy faculty. Easter is not the culmination of these services—merely another demonstration of unusual loyalty and devotion—the work will go on.

HENRY A. STOVALL.

Hazel Green, Kentucky.

All Mothers Akin

Just recently the government inspectress of schools came and examined the fourth standard girls, then I examined all the rest of the school preceding promotion day. It was a new stunt and may never be repeated. The program was quite a success but the aftermath was not so good. The mother of each child who failed descended upon the teachers and on me in full force and demanded why we were so hard-hearted, so cruel and unjust as not to allow her child to pass when lo, all these others had passed. Most unfair and partial!

LETA MAY BROWN.

Damoh, India.

Yakima Indian Mission

The children in the Yakima Mission are doing very well in school. Last year we had six on the school honor roll and this year we have nine out of the thirty-four so honored.

We are organizing the boys in a 4H Garden Club, with the help of Mr. Boyd of the Yakima Agency in charge of agriculture among the Indians. We plan to give each boy a strip of land and let him raise his own garden. The boys are really quite enthusiastic about it. It is good training for them and gives them some responsibility.

DALLAS RICE.

White Swan, Washington.

Gardens and Libraries in the Coke Field

The workers in the Coke Region are helping secure garden plots and seed for planting for all who are able to do gardening. The rear space on the Newtown Mission lots is being fenced. The gardener, who is a new Christian, will put up the fence and care for the lawn during the summer in return for the use of the garden lot. Garden seeds which are furnished by the Red Cross are being distributed throughout the county.

The Allison Mission has been made the distributing agency for library books which the Mining Company is furnishing for its people. The first shipment of books is already in circulation.

Where Caste Was Forgotten

During the month there have been four regular meetings for Christian women and the Woman's Day of Prayer with a special meeting at the church. Seventy-five women and girls were present.

In Memoriam

Mrs. L. Amelia Harper, March 30, 1932, Warren, Ohio. Mother of Mrs. D. E. Dannenburg of Warren, and while Mr. and Mrs. Dannenburg were missionaries in China, taught English for a time in the Christian Girls' School, Nanking.

Mrs. Elizabeth Mache, March 17, 1932, Tonawanda, New York. Faithful member of the missionary society. Age 75.

Mrs. Arnold Day, February 27, 1932, Farmington, Missouri. Literary chairman of the Woman's Council of Farmington Church.

Mrs. J. P. Klein (Tressie Lucile Turner) April 2, 1932, Kansas City, Missouri. Burial at Marionville, Missouri. Sister of W. F. Turner of Seattle, Washington.

Two meetings for non-Christian women were held also. Miss May Frick of Cedar Rapids, Iowa, was present for one of them, held in the home of a Bible woman. The fifty present represented Christian, Mohammedan and Hindu women, and all sat on the floor together. In front were two women of a high caste Hindu family. They were beautifully dressed in silk saris, gold chains, bracelets and rings. Then there were the lower caste Hindu women wearing very ordinary cotton saris. A Mohammedan woman came wearing her burkha, which covered her face until she was safely in the house. Although she lived directly across the road, she came in a pardah tonga with sheets drawn down on all four corners. The women very much enjoyed the greeting brought by Miss Frick.

ETHEL SHREVE.

Bilaspur, India.

Hidden Answers

1. What is the financial situation of the United Society as it faces the end of the missionary year?
2. Who is "Father" Iden?
3. Are missionaries still needed on the foreign field in view of the rise of native leadership? Why?
4. How has the Chinese church responded in war time?
5. Who died and left 186 wives?
6. How do the Young People's Summer Conferences help the local church?
7. What is the WORLD CALL Special Club Offer?
8. Who is the Luther Shao? What is his wife doing?
9. Describe the new house which will be home for the Snipes Family.
10. Why did the Indian women think Miss Brown unjust?

Gathering of American and Japanese at the American Y. W. C. A., San Bernardino, California

Ten people were baptized on Easter afternoon at the First Christian Church (American). In the evening a party was held for those who were baptized and it was a joyful occasion. It was called a Welcome Party. March 3 the Japanese people observed the Doll Festival and there were about one hundred and fifty in attendance including both the American friends and the Japanese

Visiting the Outstations

MR. HEDGES and Mr. Cobble have just completed a series of four trips, during which they have met with all of our 141 outstation teachers, in seven groups. These brief gatherings took the place of the semi-annual institute at the station, as the growth of the work, both in area of territory covered and in number of outstation workers, makes that practice too unwieldy and too costly in time to attempt it more than once a year. We therefore agreed to try the plan of group gatherings at the time when the high water in swamps keeps the people at home. The teachers will be called in to the station in June, when many villages are practically vacated during a month or more of the low water season. That is the best time for the people to lay in a supply of fish, which they dry over their fires, and to hunt the copal (resin) which they hope to sell to obtain money for tax.

Our four chosen leaders, who go in pairs to supervise the outstation work, make brief stays here at the station between trips, and we have inspiring messages from them, which lead us to feel that the big task we have given them is developing their latent powers in a splendid way. Still they have so many problems to face, that they need our constant prayers. Please add their names to your prayer list: Is'e'Isola Timoteo, Paul'Eala, Luka Ngonde, and Luk'Etuwe. These evangelists helped the white men in the group meetings at the points where they were responsible. They sought not only to carry on the necessary work of settling problems, locating new teachers and replacing those who had to drop out on account of illness, revising the church roll with the annual check on gains and losses in fellowship, and paying the evangelists for six months; but they also held meetings with these groups for instruction and inspiration. We are happy that Mr. Cobble takes not only an active interest, but also an active part in these meetings. We have reason to look forward with courage and enthusiasm to the future of our church as we see this fine new recruit entering so whole-heartedly into station and field work.

All these leaders report an excellent spirit among paid and non-paid Christian workers in the outstations. If they saw reasons for discouragement, as they must have seen them, they were able to get such a perspective on the onward march of the kingdom in those far fields, as well as in the nearer villages where we have worked longer, as to bring to us no echo except of courage and pressing on.

WILHELMA JAGGARD.
Monieka, Africa.

Build a little fence of trust
Around today;
Fill the space with loving work,
And therein stay;
Look not through the sheltering bars
Upon tomorrow,
God will help thee bear what comes,
Of joy or sorrow.

MARY FRANCES BUTTS.

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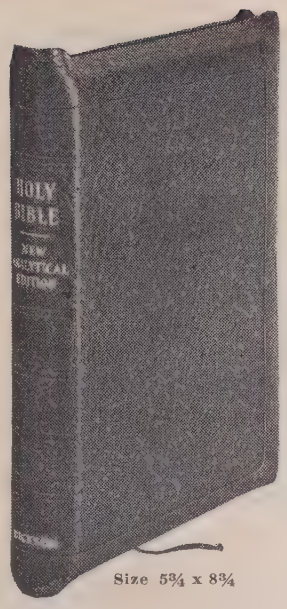

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SPECIAL OFFER TO AGENTS

Did You Know That—

Brazil is the second largest geographic area in the world?

Buenos Aires is the largest Spanish-speaking city in the world?

Rio de Janeiro is considered the most beautiful city in the world?

Lake Titicaca, on the roof of South America, is the highest navigable body of water in the world, 12,500 feet above sea level?

The highest mountain peak in America is Aconcagua, 22,817 feet above sea level?

In Lima, capital of Peru, stands a great cathedral whose construction was begun forty years after the voyages of Columbus?

The cathedral at Cuzco, old capital of the Inca Indians, has a bell which is said to contain 300 pounds of gold?

Spanish and Portuguese are the chief languages of South America?

Paraguay is larger than Rhode Island, Connecticut, New York and Pennsylvania combined? And we have the only Protestant missionary work in that republic?

The World Sunday School Convention in Rio de Janeiro this summer, July 25-31, is the eleventh World Sunday School Convention?

The Sunday School enrollment of the world is over 37,000,000?

A leading man of South America was heard to say on a secular occasion, "Religion and politics cannot here be discussed, but we cannot afford to forget God and the only way out of the present situation is to go back to him"?

Asunción, capital of Paraguay, is one of the oldest Spanish cities in America, settled nearly four centuries ago?

Paraguay has less than a million inhabitants, one tenth of whom live in Asunción?

During the dry season the longest stretch of road for automobiles in Paraguay is scarcely fifty miles? In the wet season automobiles cannot venture more than two miles in the suburbs of Asunción?

Buenos Aires is farther south than the tip of South Africa?

There are 4,000 North Americans in Buenos Aires?

There is more railroad mileage within a radius of 300 miles of Buenos Aires than in the whole state of Ohio?

Teaching the Homely Tasks

AS I try to teach our women some lessons in hygiene and homecraft, the interest grows, and I feel that some will try to have cleaner homes, and take better care of the health of their families. So much depends upon them, that we would fain spend more time with them, if we could only get them away from pots and gardens more. The change from polygamy has broken down the one system of co-operation and division of labor that Congo women knew, so that we have to face the fact that our Christian women have very little free time, if they carry out even in part our injunction to provide various foods for their families daily. Often when they've worked long in the garden and brought in a load of provisions with the firewood for the day piled in the top of the basket, then made a trip or two to the spring or river for water, they must feel like letting the family go without meals that day, as so many of them do. When a woman does cook she prepares a lot of food at once, although they've no way to keep most of it. They know how to gain friends, though, with "the things of this earth" in the shape of food shared, so friends and neighbors who profit by their feasts may help them out on a weary day when they do not feel inclined to cook.

On Thursday afternoon the women are called from their twenty-five different classes to spend the last forty-five minutes of their school time in a meeting of prayer and praise, which some of them call their Christian Endeavor. I've been taking charge of this in Miss Bateman's absence.

WILHELMA JAGGARD.

Monieka, Africa.

Spirit of Good Will

FOR four or five weeks preceding Easter cottage prayer meetings were held in several homes each week, with prayer services at the church three times a day, visitation of practically every home in the church and a self-denial campaign which included the giving up of not only luxuries but the necessities in some homes, all culminating in a week's meeting held by F. J. Huegel. During the week forty made the confession. Who can measure in numbers the inspiration we all received that week? People who had wandered away are back again and the spirit of good will and desire to cooperate can be felt.

RUTH LESLIE.

Aguascalientes, Mexico.

Who Produces Confidence?

Farmers produce wheat, corn, cotton—*too much!*

Manufacturers produce automobiles, clothing, lumber—*too much!*

Miners produce coal, lead, zinc—*too much!*

Oil men produce petroleum, kerosene, gasoline—*too much!*

What everybody lacks, just now, is CONFIDENCE and CONFIDENCE is not a *commodity* but a *state of mind.*

The Minister's business is building confidence that will last. His work therefore, and especially in this hour, is the most important work in every community, and the most necessary work in the world at large.

Hold him to his work!
Uphold him in his work!

PENSION FUND OF DISCIPLES OF CHRIST
INDIANAPOLIS, INDIANA

From the India Mission

An Appreciation

Dear Mr. Corey:

I am taking the liberty of writing you a word of appreciation on behalf of the India Mission for the visit of Mr. and Mrs. Yocum. They have brought to both India and missionary staff a sympathetic understanding of the situation facing the home constituency such as could not have been obtained from correspondence. They left a very deep impression that your task is ours and our task is yours. There has arisen a deeper confidence that together we are going to meet today's backset, through maintaining a forward look. In so far as progress does not find expression in the customary channels new channels of expression must be found.

In my opinion their ten weeks in India was a splendid investment for the kingdom spiritually and financially. We omitted the annual convention as a saving to the society. This threw on Mr. Yocum the big task of making things clear in about a dozen centers instead of one but he thus reached a much larger group. He did his task well. They both left a lot of love behind.

The more critical the situation (especially financially) the more justification there is for a personal visit to the field such as Mr. and Mrs. Yocum gave us. We may at times get to thinking that the kingdom depends on a convenient number of dollars. Money is indispensable but financial reverses can be made to tap greater sources of power. The visit of Mr. and Mrs. Yocum is helping us to do this.

Sincerely yours,
W. B. ALEXANDER.
Jubbulpore, India.

The Book

A TOTAL of 9,745,356 volumes of the Scriptures, issued by the American Bible Society during 1931 across many lands and in many tongues, was reported at the 116th annual meeting of the society, in May at its headquarters in New York. These circulation figures for 1931 bring the total for the 116 years of the society's service to 237,979,404 volumes. The purpose of the society to make the gospel available to every man in his own tongue was furthered in translation, publication, and distribution activities in 182 different languages and dialects.

The most notable increase in the circulation of the Scriptures was in Japan. The distribution of Bibles and Testaments held up well to the level of last year, while that of Gospels and other Portions (parts of the Bible) rose from 700,000 to just over 1,000,000 volumes. The economic situation, which was serious in Japan, was met by a new edition of Gospels priced at the smallest Japanese coin, one sen a copy. To this was added the splendid cooperation of a fine staff of native colporteurs who vigorously pressed the work in the cities and towns. In China the great flood dominated the year's history. Yet throngs of people sought solace and guidance in the Book of books, and colporteurs and workers prosecuted the distribution with energy—even in flooded, bandit-infested districts! The sale of entire Bibles increased 58 per cent and Testaments 35 per cent above 1930.

The Near East, although sharing in the economic difficulties of the year, is another area in which the circulation of the Scriptures showed an advance, a large gain being made in the area about ancient Thessalonica now known as Saloniki. In the Arabic-speaking lands at the eastern end of the Mediterranean there was a notable increase in distribution in which a new Arabic edition helped materially.

In the West Indies Agency the sale of complete Bibles was nearly twice as great as in 1930 and in the republics at the southern end of Latin America, in spite of difficult conditions, distribution held up well, especially of Bibles and Testaments. The closing of the doors of North America to European immigrants has turned great numbers to the wide areas of the Argentine Republic where in many communities the annual visit of the colporteur is the only spiritual ministry which occurs.

Helps for Leaders of Junior Groups

LEADERS of Junior groups will find help in the following materials: Missionary stories, articles and pictures will be found in *Junior World*, the weekly Sunday school paper for Juniors published by the Christian Board of Publication. Program suggestions for Christian Endeavor and for Mission Band are also found in *Junior World*. All these appear in the first-of-the-month issue. Materials in connection with the study of the Internado, or Girls' Boarding School, at Aguascalientes, Mexico, are sent free upon request.

GRACE W. MCGAVRAN.

Program Helps for Junior Meetings

June 12—*How to Be Happy Every Day*

YOUR boy or girl leader has at hand the copy of *Junior World* in which the suggestions for the meeting are given. You will have gone over these suggestions carefully yourself, before meeting with your Junior leader, and will know what things are practical for the group to do. You will also have thought over other possibilities for the meeting. You may have gone through the hymnal and found other hymns which will fit the theme. Or, if you prefer to do so and have time, you have left that as one of the problems to discuss with the leader when you help him prepare for the meeting.

School is out. It is summer time, and in most parts of the country hot weather and family plans for Sunday will have begun to interfere with the Christian Endeavor meetings. You might consider the possibility of having your meetings on a week day instead of on Sunday. Or you may want to have a supplementary meeting on a week day, to which those of your group who have to be away on Sunday can also come. Summer is a good time for the out-of-doors activities, for excursions, such as taking flowers to a hospital, to an older sick person, to a shut-in city group, etc. Or, the Juniors may want to take flowers or vegetables grown in their own gardens to someone who cannot afford to have a garden or who is not strong enough to keep one. There are nature hikes, too, and other things of the same sort, where there is opportunity to bring out the relationship of God and the world and our happiness in it.

The suggestions in *Junior World* for this week are divided into paragraphs, the thought of which can be given by various Juniors, and then the questions based on that thought can be discussed freely, or by one or two who have prepared beforehand.

Our problem is not that of having a good discussion of the subject. It is that of helping the boys and girls through the discussion to think about and discuss the things in their own lives which create or prevent happiness both for themselves and for others. The whole meeting may tie itself up to some real situation in which the children have been involved. To learn to analyze the causes for failure and to be willing to take one's share of responsibility for failure; to know what things "oil the wheels," and to be happy and willing to do those things; these are the outcomes of such a meeting which will help develop the Christian life of the Junior boy and girl and justify the time spent in preparation and in the meeting itself. There will be plenty of practical suggestions for activities from the children themselves if the real idea is reached in the discussion rather than a pious surface agreement to what was read in *Junior World* or what is said in a leader's talk.

June 19—*The Meaning of "God Is Love"*

This is the missionary meeting for the month. As adult leader you probably have the course book *Wheat Magic* on which the Mission Band monthly programs (this same program) are based. The story for this month from that book is "The Village of Miracles," the scene of which is laid in Burma. Since we have no mission work in Burma, and India is next door, the suggestions for the program are based on our work in India.

The stories in the *Junior World* are two, both of which may be used, either read by a Junior, or told by yourself. One, "Letting in the Night Air," is the story of a vacation school. The other, "Twelve Girls Without Books," is an incident in the life of one of our missionaries, with its sequel which was told in a letter to her from the Bible woman with whom she visited, one of the twelve girls in the first place.

As you prepare for this meeting you may want additional source material. The WORLD CALL for the past year has given many incidents of missionary work in India and boys and girls may like to look them up. The *Year Book of the Disciples of Christ*, 1931, will give you the latest statistical information. Your pastor is sure to have a copy. You may have the material from the Children's Day and Easter promotion, of this year and last year, in which stories of India are given. Your third year Juniors have had one lesson on India and will be quite glad to contribute facts and maybe a story.

The suggestions given in *Junior World* are fine. There are several incidents given, and some questions. You may want to have your meeting one where each boy and girl contributes something which they have looked up, or you may want to discuss these questions. You might like to have this a guest meeting, where mothers and fathers and the pastor and his wife are invited, and have garlands of flowers made in true Indian style, to be placed around the neck of each of the honor guests at the close of the meetings. Garlands should be about three feet long, with the ends tied so as to form a circle, and it might be wiser to honor only the pastor and his wife, unless you have an abundance of flowers. The flowers are picked without any stem (roses and marigolds are usually used), and a heavy thread is run through the flower from stem to heart and out, with a big darning needle. Iced tea with plenty of lemon in it, and some sort of thin wheat wafer (wheat dainties or something of the sort) would make refreshments sufficiently Indian.

June 26—*A Junior Is Kind to Animals*

This meeting is one which will probably have plenty of participation. Almost every child has at one time or another had a pet. The first suggestion in *Junior World* is that each one shall tell about some pet he has had. There will have to be a limit of time in this, or only a few can take part. It may help if you ask the Junior leader to announce this beforehand, and have boys and girls who have had unusual pets, report it so you can choose a few to talk more in detail. Others might be asked to report on some of the other suggestions which are made in the later paragraphs.

Almost any library or school library can help you find animal stories which have bearing. If you are planning to have a story read, be sure to time the reading aloud, so that you are not taken by surprise at the amount of time it takes. If it is a hot day, you might devote the activities period to reading stories aloud, if the group cares to do that.

The meeting should result in the children's knowing more about how to treat animals fairly and how to make them happy, and also in a determination to act toward animals in such a way as is kind and friendly. The question of strays and diseased or crippled animals may come up. The question of dangerous and ugly-tempered animals may also arise. For instance, what will you do if some child tells with horror about being on a farm where the farmer drowned six little new kittens? What about rats and mice? If possible you might find out something about the Society for the Prevention of Cruelty to Animals, and also you might be prepared to show the children that to put an end to the suffering of a sick animal is sometimes the kindest thing to do. The sentimentality which will let an animal go hungry and sick rather that have its life ended, or which will go away and let an injured animal die slowly and in suffering, rather than do anything about it, is not what we want to develop in our boys and girls.

July 3—*Faith of Our Fathers*

This meeting just precedes the Fourth of July. It is a splendid time to have the Juniors thinking of the courage and bravery which carried the Church of Christ forward through the ages. The meeting is based on the study of the hymn, "Faith of Our Fathers." It is important that the group know the hymn so that they may enjoy the discussion of it. If they do not know it, and are quick to learn new music, you may be able to have them learn it first, then have your discussion, then sing the whole hymn. You may, on the other hand, have them working on it each Sunday of the month. Or you may take it as a poem, and study it in that way, and then sing some such hymn as "Dare to Be Brave," or one of the others suggested in the *Junior World*.

Remembering again that it is summer, you may prefer to have someone come and talk to the group and let them ask questions. Your pastor may be glad to tell the boys and girls some of the interesting stories of the early church. There may be some missionary who can tell how the "faith of our fathers," is being held to in spite of "dungeon, fire and sword" in other lands. There are some very interesting stories and thrilling ones, of the early church in Japan, where to be a Christian meant almost certain death.

There should, somewhere in the meeting, be a place for talking about what is hardest today about being a Christian. We take the church and its services so for granted that many of us do not find that we make any special difference in our lives because of being members of the church. It might be very helpful to the Juniors to think about some things, very definite and tangible, which are hard, and to try to accomplish them, just because they do not want to be among those who go easily along the road of least resistance. For instance, it might be a real effort to some child to get up and get his chores done and get to Sunday school on time each Sunday. Or to get up early enough to help little brother get there. Yet that would be a real help to the Sunday school and to himself. It would be developing a sense of responsibility to the services of the church. Others may find it hard to take part in the discussion and the prayers. You may find that the boys and girls would like to spend some of their meetings talking about the different kinds of prayers, and the difference between leading a group in prayer and praying in private. There will be other outcomes which you will think of as you think over the problem before talking with and helping your Junior leader plan his meeting.

Vacation School Courses

LEADERS of children's groups, either Primary or Junior, will have considered the use of missionary units for the vacation school courses. There are some fine course books which children and leaders will both enjoy. If your committee has not selected the textbooks yet, it would be a fine thing to look over some of the missionary courses. If your plans are already made, do not forget the very great possibilities in the way of providing missionary reading books for the library of your vacation school. A table or shelf of the very attractive books on world friendship will be an addition which will be valued by the children of the school. There are picture sets too, which will be valuable. There are cut-out sheets which can be used in making posters, notebooks, etc. Some people may be willing to contribute old copies of the *National Geographic* or other travel magazines, for the children to use for scrapbook material. Your public library may be willing to send over a number of good books about children of other lands for the period of the vacation school.

Two courses which have been published this last year are specially recommended if the children have not already used them in one or another of the groups to which they belong. *The Friendly Farmer* is the course book for Primary groups, and the stories in it are published separately under the name of *The World on a Farm*. *Wheat Magic* is the name of the book on foreign missions for Juniors, and the book for home missions is *Out In the Country*. If you have not seen these books, send for them for examination. That privilege is yours on any material, with the provision that you pay postage both ways on any materials returned. Another most interesting piece of material is the *World Picture Map*. Whether you are using the books or not, your Junior group will want to have and to work on the World Map with its pictured detail of the childhood and the country peoples of the world.

A Last Word About Children's Day

AS THIS copy of WORLD CALL reaches you, Children's Day is upon us. We are bending every effort this year, all of us, to hold the line of missionary work established around the world. The offering which comes in on Children's Day will help to determine whether or not that line can be held. We do not wish to exploit our children. But they can understand and appreciate that there are times when a greater effort than usual is needed. If every Junior and every Primary group exceeded its offering of last year it would mean a great deal toward holding the line. It is not the failure of a big church to send in an offering that causes retreat. It is the ten or fifteen or twenty-five dollars each that hundreds of big and little churches fall behind their offering of last year which bring about the decrease of budget and cutting of work. Boys and girls have a sense of responsibility and will rally to a real need.

The Children's Special

I AM SO glad," wrote a Junior leader, "that you are continuing the Children's Special until fall. We are only just starting our study and there are so many more things about Mexico, not only about the Internado, that we want to learn."

That is fine. What could be better than to have an interest which began with a small group of children in one of our own schools, extend to include a desire to know more about our neighbor nation to the south?

"We are going down to see the work done at a Mexican mission near here," writes another. "Then we are going to have a party for the children of the mission." Fine, again! The Internado is in Mexico. This group is learning what the Mexican need in its own home town is, and is going to become acquainted with some of the dark-eyed new Americans.

"One of the Mexican students at the university came over and talked to our group about Mexico," writes a third. What could be better than to give our boys and girls a glimpse of the earnestness and devotion of some of our Mexican students. Sometimes they are studying for a profession, sometimes they are planning to remain in this country, sometimes to go back and serve in their homeland. Friendly relations with the finest young men and women of our Mexican neighbor may mean a new idea of Mexico.

"We have finished the course book (*Jumping Beans*) and have enjoyed it so much. The children asked for another like it." Even though there is no Mexican mission in your town, or even a Mexican student, there is always the path of study through stories and various activities. You may like to plan them yourself. Most of us find the help of a course book saves time and effort. We can add all the ideas of our own we want to.

We are hoping that many, many more groups will study our work at Aguascalientes. We hope that you who are leading these groups will write and tell us what you are doing. The finest suggestions we have for things for groups to do come from those of you who are actually trying out plans and programs with boys and girls all over the country. Write and tell us what you are doing and how you are doing it.

The Junior World

KING'S BUILDERS had about eight thousand subscribers. In a good many cases the magazine was being used by leaders as source material and the boys and girls themselves did not have access to the magazine. That was one of the reasons why *King's Builders* had to discontinue publication. The cost of illustrations to make a magazine attractive to children needs a real subscription list of boys and girls to make it pay for itself.

Now the *Junior World* carries, as most of you know, a *King's Builders* section of eight pages the first Sunday of each month. We find that instead of the eight thousand who were getting the former magazine the subscription list of *Junior World* is now forty-two thousand. Five thousand of these subscriptions have been added since the *King's Builders* section was started, January of this year.

A Remarkable New Book By
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Our Colleges Look to Commencement

(*Continued from page* 33.)

that institution last June with highest honors, having been the first student ever to graduate with a scholastic record of all "A" grades for four years.

Centennial Anniversaries

Two communities recently celebrated the one hundredth anniversary of the establishment of the Christian Church in their midst—the one was at Columbia, Missouri, April 26-28 in which the centennial of the founding of the First Christian Church of Columbia, Missouri, was formally recognized in connection with and a part of the Annual Convention of the Missouri Christian Missionary Society. Sunday, April 24 was used by the local church in its celebration and the evening of April 28 was devoted by the convention to this same purpose. Dr. C. E. Lemmon, pastor of the church gave an address illustrated by stereopticon slides, which was extremely interesting and informing.

The other community which celebrated its one hundredth anniversary was Eureka, Illinois. Appropriate services were conducted from April 24 to April 27 inclusive. It was on April 28, 1832 that the Christian Church of Walnut Grove, Illinois—now Eureka—was organized in the log cabin of John Oatman. The organization has been in continuous and uninterrupted existence ever since. The contribution which this church has made to the life of the Disciples of Christ in the form of missionary societies and educational institutions is well known.

It is interesting to note that these two communities which were founded contemporaneously became the centers of great educational influences and activities. At Columbia there came the establishment of the University of Missouri which was a men's college at its beginning. In 1851 James Shannon who was president of the University of Missouri and an ordained minister of the Disciples of Christ founded Christian College that young women might have the privilege of an education. Years later the Bible College of Missouri was founded on the campus adjoining the University of Missouri that young men and young women in the University might have the privilege of instruction in Old and New Testaments and related subjects.

At Eureka in 1847, Elder John T. Jones opened a select school for girls. This school was forced to close by an epidemic of malignant type of measles which affected the community in 1847-48. In August, 1848, Asa Fisher, a recent graduate of Bethany College was employed by the trustees of Walnut Grove to conduct a seminary. That was the beginning of Eureka College.

These two communities illustrate how closely the educational enterprises have been tied up with the well-being and progress of the brotherhood throughout its history.

The climax of the Eureka program came on the last night when there was a historical pageant presented written by Mrs. Mary Hoover Jones, professor of French in Eureka College. This pageant was entitled, "A Century of Faith and Good Works."

A stranger who attended the Eureka celebration, and who has not known much about the history of the community, writes thus about it, "I am of the opinion that it was one of the greatest celebrations in the history of any community and so far as I can recall, one of the very best I ever experienced."

UNION VACATION SCHOOLS

May Use Our Courses with Confidence

MEMBERS of our churches who are participating in union vacation church schools may recommend our courses with full confidence.

Cooperation in such a school means, of course, cooperation in all respects—including the selection of materials. We do not anticipate that our people will insist our courses are the only ones which are satisfactory.

But when the time comes for the inter-church committee to choose materials, we should be glad if our people would remember that our courses are as fine as it is possible to get—and a great deal finer than many.

You may recommend them with confidence that they are up to the highest educational and practical standards yet attained.

NOTE: Prices of the Teacher's Manuals have been reduced to $1.00. Prices on practically all supplementary materials have been reduced *20 per cent.*

Write now for returnable sample copies

Christian Board of Publication
Beaumont and Pine Sts., St. Louis, Mo.

A New Life Worker

THE new emphasis being made in rural evangelism is challenging. G. Sano, the young man who has been doing the office work of our Newspaper Evangelism, for the past two years has recently decided to devote his life to lay evangelism. He has been a great help in the Institutes we have held and has a burning desire to give the gospel to the rural people. Having been a farm boy he is prepared from that angle to meet the farmers with a vocabulary which they understand. As further preparation he is now attending a special short term course of Bible Study in Tokyo for three months.

Fukushima, Japan. IRA D. CREWDSON.

Note Special Club Offer for World Call on Inside Back Cover

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Receipts for Ten Months Ending April 30, 1932

United Christian Missionary Society
From Churches and Individuals

	General Fund	Increase	Special Funds	Increase
Churches	$196,087.92	$45,113.45*	$ 3,081.63	$ 4,596.45*
Sunday Schools	196,064.12	28,829.18*	163.25	3,009.74*
Christian Endeavor Societies	4,324.50	1,027.44*		
Missionary Organizations	347,580.84	44,959.14*	926.81	184.99
Individuals	24,905.59	11,512.71*	6,398.36	14,499.63*
	$768,962.97	$131,441.92*	$10,570.05	$21,920.83*
From Miscellaneous Sources				
Bequests	$ 5,825.75	$15,157.39*	$ 7,528.66	$ 3,085.62*
Interest (U. C. M. S.)	62,010.79	2,325.12*	3,409.44	791.72
Interest (Old Societies)	34,847.69	6,111.75		
Gifts from Old Societies	23,487.68	27,612.68*	40,755.98	23,596.49
Home Missions Institutions	50,417.13	9,464.05*		
Benevolent Institutions	58,000.10	9,196.13*	164.37	4,280.11*
Foreign Field Receipts	171,582.07	28,535.39*		
Annuities			10,933.70	28,027.03*
WORLD CALL Subscriptions and Advertising	31,117.52	10,148.78*		
King's Builders	547.46	2,344.57*		
Literature	25,295.17	6,388.00*		
Miscellaneous	22,451.45	10,770.40*	8,574.59	1,709.24*
	$485,582.81	$115,830.76*	$71,366.74	$12,713.79*
Board of Education				
Churches	$ 29,028.80	$18,588.59*		
Endowment Crusades		676.86*		
	$ 29,028.80	$19,265.45*		

*Decrease

The Missionary Register

Missionaries Returning From the Field

Miss Rose Armbruster, Japan; Los Angeles, July 9, "Tatsuta Maru," N. Y. K. Line.
Miss Velva Dreese, Philippine Islands; Vancouver, B. C., May 20.
Miss Rosella Kern, Philippine Islands; Vancouver, B. C., May 20.
Miss Helen Richey, Japan; San Francisco, July 6, "Tatsuta, Maru," N. Y. K. Line.
Mr. and Mrs. Frank Garrett, China; San Francisco, July 12, S.S. "President Coolidge," Dollar Line.
Miss Etta Nunn, Mexico; arriving in United States during May.
Miss Hallie Lemon, Porto Rico; arriving during May.
Mr. and Mrs. C. Manly Morton, Porto Rico; sail the last of May.

To the Field

Miss Alice Dunning, Africa; New York, June 22, S.S. "Jean Jadot," Compagnie Maritime Belge.

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Assistant to the President
Box AA1 Hiram, Ohio

William Jennings Bryan University, Dayton, Tenn., requiring additions to present faculty, wishes to get in touch with Fundamentalist ministers or teachers, with Doctor of Philosophy degrees from universities of standing.

Livingston Academy Commencement

Attendance at the commencement at Livingston Academy, Livingston, Tennessee, was the largest in the history of the school, about 650 people being present. A happy event was the marriage of two members of the faculty, Miss Jeanette Eastman and A. L. Smith. Mr. Smith is a brother of Dr. Myrtle Smith, our missionary to Africa.

The Last Page

IN THESE days of financial anxiety we need to guard against looking at everything in terms of its monetary value. The story is told of the little daughter of a doctor who opened the door to a caller.

"Is the doctor at home?" asked the visitor.

"No, sir," said the child. "He's out at the hospital performing an appendectomy."

The caller smiled. "That's a very big word for a little girl like you," he said. "Do you know what it means?"

"Oh, yes," came the reply, "It means $125."

When two or more people look at something, they do not see the same thing. If three men look at a sunset, one may exclaim that it seems as if there was a forest fire just beyond the horizon, another may say that the sky indicates a storm before 24 hours. The third, seeing neither fire nor storm, may say the glorious shades of color and shadow are yet another manifestation of the handiwork of God. People see what they expect, what they are looking for, what they hope for.

—*Victor Maxwell.*

Signs

I hear you
Praying for a Sign.
Open your window;
Look, the dew
Lies there upon your grass
And mine.

Open your door.
Above that hill—
Beyond the trees,
Beyond the town—
The morning star hangs
White and still.

Open your eyes,
You fool, and see
One fern unfolded,
One poppy bloom,
One golden ear
Of ripened corn;
One ruddy apple
On the bough;
One russet leaf,
One swallow's wing
Turn southward
Following the sun;
One snowy hill,
One cedar tree—
And do not prate of Signs
To me.

—*Barbara Young.*

One evening a prominent society woman stepped up to a Chinese who had been lecturing on his native country under the auspices of the Y. M. C. A.

"Mr. Chao, I hear you Chinese eat rats."

Mr. Chao looked at her for a moment, then replied: "Madame, I hear you Americans eat hot dogs."

A doctor was called to see a very testy patient. "Well, sir, what's the trouble?" he asked cheerfully.

"That, sir, is for you to find out," retorted the sick man.

"Oh, I see," replied the doctor thoughtfully. "Please excuse me while I phone for a friend of mine—a veterinarian. He's the only kind of a doctor I know who can make a diagnosis without asking the patient questions."

A Little Thing

By Bertie Cole Bays

A little thing can alter the well planned
course of life;
A tree that's like a ship-spar and a sky
blood-red!
A little thing can shake us and can stir
our hearts to strife,
A paper idly opened and a chance line
read!

A little thing can make us or can damn
our gallant souls;
A careless word of gossip on a still June
night!
A little thing spells heaven or the way
to hell unrolls;
A door that's quickly opened in the hot
sunlight!

Not births nor deaths undo us, nor misfortune's trying hour;
But November wind a-wandering thru the
misty aisles of rain;
Nor births nor deaths nor marriages can
bend us with their power
But a single flaming tulip like an ugly
crimson stain!

Oh, the little things can crush us and can
grind us till we bleed;
A pale green sky at nightfall and a lone
white star;
Not moments great unnerve us nor the
swift stupendous deed,
But a laugh that lightly splinters like a
thin glass bar!

—*The Churchman.*

"Prosperity will return," so says Walter Lippmann, "when men cease trying to restore the past and begin to build for the future."

"All modern men are descended from wormlike creatures," so says Will Cuppy, "but it shows more on some people."

"I vant some powder."
"Mennen's?"
"No, vimmen's."
"Scented?"
"No, I'll take it vit me."

"A national inferiority complex has us in its grip," writes an eminent psychologist. It would seem that we have become timid and are not taking as much money away from one another as we formerly did.—*Life.*

If we print jokes, folks say we are silly.
If we don't, they say we are too serious.
If we publish original matter, they say we lack variety.
If we are rustling news, we are not attending to business in our own department.
If we don't print contributions, we don't show proper appreciation.
If we do print them, the paper is full of junk.
Like as not some fellow will say we swiped this from another paper.
Well, we did.

"No," the little boy firmly declined the Eskimo pie, "I used to eat them in pies but when I found out in school that Eskimos are real people I don't eat them any more."

A colored man got his nerve together and took a flight in an airplane. As he climbed out after the ride, he turned to the pilot and said: "Suh, Ah has to thank yuh fo' both dem rides."

"What are you talking about?" said the aviator. "You had only one ride."

"No, suh," returned the passenger, "Ah done had two—mah fust and mah last."

A Modern Hamlet Soliloquizes

To pledge or not to pledge—that is the
question.
Whether 'tis nobler in a man
To take the gospel free and let another
foot the bill,
Or sign a pledge and pay toward church
expenses!

To give, to pay—aye, there's the rub, To
Pay,
When on the free-pew plan, a man may
have
A sitting free and take the gospel, too,
As though he paid, and none be aught the
wiser.

Save the Finance Committee, who—
Most honorable of men—can keep a secret!
"To err is human," and human, too, to
buy
At cheapest rate. I'll take the gospel so!

For others do the same—a common rule!
I'm wise, I'll wait, not work—I'll pray,
not pay,
And let the other fellow foot the bills,
And so I'll get the gospel free, you see.

—*Adapted.*

An editor was dining out. "Would you like some more pudding?" his hostess asked. "No, thank you," replied the editor, absent-mindedly. "Owing to tremendous pressure on space I am reluctantly compelled to decline."—*Tit-Bits.*

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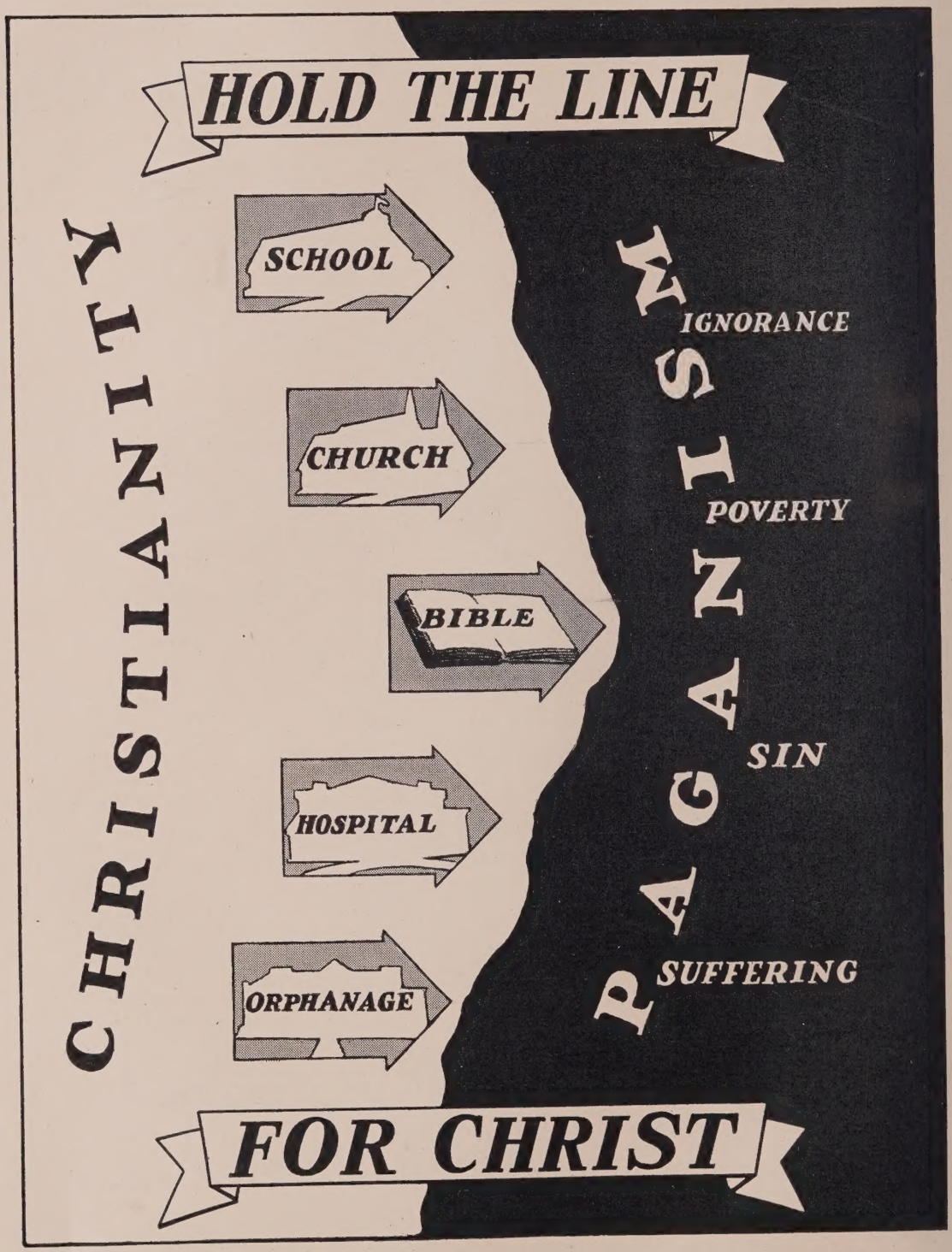

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